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Volume XXXVI NOVEMBER 1946 *Number 4*

The Chicago Theological Seminary

REGISTER

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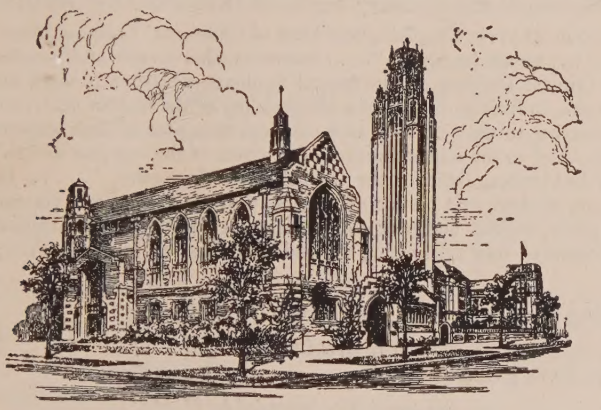

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COMMENCEMENT, 1946

The Eighty-eighth Commencement at C.T.S., June 13, 1946, was memorable for:

1. The honoring of Henry H. Hilton upon the occasion of his retirement from the Board of Directors after thirty-eight years of service. The following resolution was offered by Frederic W. Chamberlain, Chairman of the Board:

To Henry Hoyt Hilton:

Regretfully, we learn of your proposed retirement. You have contributed immeasurably to the cause of Christian education in America over a long period of years.

Thankfully, we record our appreciation of your faithful and continuous service to The Chicago Theological Seminary since 1908. You have upheld the academic and religious standards of the institution; and you have enlarged and conserved its financial resources.

The Board of Directors, at its annual meeting, held this thirteenth day of June, 1946, by unanimous action, expresses its profound sense of obligation to you; its depth of personal affection; and hereby bestows upon you the title of TREASURER EMERITUS.

2. The conferring of the honorary degree of Doctor of Divinity upon:

DONALD CRAWFORD BEATTY, Chaplain, now head of Chaplains' Training Program for the chaplains' service to veteran hospitals, ". . . . former teacher on our staff, student pioneer in the Council for Clinical Training of Theological Students, whose early work under our own Dr. Boisen has come to fruition in a deep understanding of the human heart, with corresponding skill in ministering to the sick soul, now elevated to a post of high responsibility and trust as minister-in-chief to the minds diseased of veterans of the war just ended."

WILLIAM JOHN FAULKNER, Dean of the Chapel, Fisk University, ". . . . a former student in whose courage, wisdom, and persistent leadership in the field of race relations, the Seminary takes great pride; teacher and pastor of students at an honored institution of the American Missionary Society—now celebrating the end of its first century of service; ally and fellow-worker."

3. Conferring of degrees upon the following candidates:

Master of Arts (awarded by C.T.S.)

PAULINE FAYE EVANS
DORIS GREAVES

Master of Arts (awarded by U. of C.)

ROSEMARY HIRST
LOUISE STONESTREET MAYSTOROVICH
EDITH A. SINCLAIR
ONIETA TIAHRT SMUCKER

Bachelor of Divinity (awarded by C.T.S.)

EVERETT S. COPE
SHERWOOD SIMON DAILY
DAYTON DAVID HULBURT
DAVID OLIVER LONG
LYMAN WALTER RILEY
GEORGE RUSSELL TOLSON

Bachelor of Divinity (awarded jointly by C.T.S. and U. of C.)

GEORGE DOUGLAS ALLEY
A. RAYMOND ANDERSON
PHILIP A. ANDERSON, JR.
BRODACE H. ELKINS
JOHN EDWARD FELIBLE
DAVID MERRITT HELD
MERRILL LAVERNE HUTCHINS
PERRY DEVO LE FEVRE
CURTIS HAROLD LINDAHL
ALDEN E. MATTHEWS
GEORGE FREDERICK MILLER
JAMES RUSSELL SMUCKER
EDWARD GRAHAM WARING, JR.
H. WALTER YODER

The evening before Commencement, at an impressive service in Graham Taylor Hall, Philip Anderson and Perry Le Fevre, two of our seniors, were ordained to the Christian ministry. The following participated in the service: William Earl Brehm, Carol Jane Baumann, Arthur D. Gray, Ross Snyder, Mervin M. Deems, Daniel D. Williams, Walker M. Alderton, and the two candidates.

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

MERVIN M. DEEMS, *Editor*
(*Advisory Committee:* A. C. McGIFFERT, JR., A. N. WILDER, D. D. WILLIAMS)

VOLUME XXXVI NOVEMBER 1946 NUMBER 4

ANNOUNCING OUR NEW EDITOR

To Our Alumni and Other Friends:

FORTUNATELY the Directors of our Seminary, on recommendation of the Administrative Council, have chosen Professor Mervin M. Deems to take over the editorship of this journal which I am resigning after twenty years. During these two decades I have lost most of my hair and gained a browful of wrinkles. Dr. Deems has a luxurious head of hair and no wrinkles. I'm going to have fun watching the transformation in his handsome physiognomy.

Most of you already know him through his lectures, articles, and book reviews. Those who do not will probably welcome a biographical note. He picked Washington's birthday for his own, and Baltimore as his birthplace forty-seven years ago. His father supervised the music in the public schools of that city and saw to it that young Mervin wailed tunefully in his infancy and later learned to play the pipe organ. Johns Hopkins University took him off his parents' hands, let him win a Phi Beta Kappa key, and graduated him at the age of twenty-two. He entered the Southern Baptist Theological Seminary at Louisville to train for the Baptist ministry. There he fell under the charm of Miss Cleta Merle Naylor, a beautiful young woman just completing her course, and persuaded her to marry him. Together they volunteered for missionary service in China. But the Baptist board, financially embarrassed, could not send them out. So he turned to teaching.

After two years at William Jewell College in Missouri, where he taught history, Bible, and rural sociology, he decided to work for a Ph.D. in the field of church history. The Divinity School of the University of Chicago awarded him a fellowship which enabled him to specialize under Shirley Jackson Case, John T. McNeill, and W. W. Sweet. His doctorate completed, he accepted a call to Carleton College to teach history and religion and to bask in the warmth of Congregationalism.

Three years later, at the age of thirty-

two, the Albert Kahn Foundation found him and gave him $5,000 "to see the world in one year." He spent most of that year in the Near and Far East, especially in Palestine (where he investigated the Arab-Jew problem), in India (where he talked with the great poet, Rabindranath Tagore), and in China (which suffered, even then, under attacks from the Japanese). He also made studies in Japan, the Malay States, the Philippines, and Hawaii. The Kahn Foundation published his report of his studies in a monograph entitled *Reflections upon Observations of Higher Education in the Orient.*

All this experience, training, and travel equipped him as a scholar and world citizen; but apparently the Lord wanted more in a man destined to teach candidates for the Congregational ministry. He must have practical experience in a pastorate. So Providence moved the Congregational Church of Norway, Maine, to invite him to shepherd its flock. He accepted, and during the four years in that charge he so won the affection and confidence of his fellow-citizens that they made him a member of the board of arbitration to adjudicate differences between labor and management in the local shoe factory. By this time the Bangor Theological Seminary thought him ripe for teaching ecclesiastical history and missions and plucked him for its faculty. In addition to his full-time duties in that chair during the seven years following, he served as chaplain and religious consultant at Oak Grove, a Quaker school formerly under the direction of Rufus Jones; two terms on the board of directors of the Congregational Christian Conference of Maine; dean of its young people's camp; chairman of the state committee on young people's work; member of the Maine Council of Churches; and regional chairman for United China Relief.

When Matthew Spinka left the chair of church history at our Seminary to go to Hartford, our Directors looked around the country for the man best equipped to succeed him. They came quickly to the conclusion that Mervin M. Deems filled the need. They called him, and he came—bringing along, of course, Cleta and their two burgeoning young daughters, Margaret Merle and Mary Alice.

Since then (1943) he has specialized in teaching the History of Early Christianity and Missions on the Federated Theological Faculty of the University of Chicago, written articles and book reviews for various religious journals, lectured and preached to lay and ministerial groups throughout the East and Middle West, served on numerous committees for local, state, and national organizations, and generally behaved himself as a Christian gentleman, a scholar, a good citizen, and a poor golfer. What more could we ask in our new Editor?

FRED EASTMAN

A MESSAGE TO THE ALUMNI

By ARTHUR CUSHMAN MCGIFFERT, JR.

OURS is a generation bathed in a strange atmosphere. Young people have lost their way; they no longer can distinguish between the things that differ morally. They have lost their confidence; they no longer trust themselves to work for the good of the whole. They have lost their hope; they no longer believe without reservation in the possibility of social justice or even of personal discipline and growth. For some time our older generation can

travel on the momentum of earlier faith and hope, both individually and as a nation, but the oncoming generation has as yet acquired no momentum. Furthermore, they are subject to the pressure of interpretations regarding human nature and the things that count which are at sharp variance with any Christian philosophy of life. These secular and pagan ideas tend so to control the background of all their thinking that direct religious appeals to youth fall on deaf ears. One of our concerns, as Seminary, churches, and colleges, is to work at changing the whole background of the common mind of our time or, at least, to understand it sufficiently so that we may partially inoculate people against its insidious destruction of all spiritual insights and controls.

Furthermore, we observe that Protestantism in this country no longer holds the dominant place it once had in our culture. It may well be that drastic changes in our church life will have to be made—gradually, to be sure—to correspond with this change in the status of Protestantism. For the first seventy-five years of its history, the United States of America was a Protestant nation. A hundred years ago a competent observer noted that, though America had ceased to be a Protestant government, it remained a Protestant people. But today Protestantism is becoming a minority movement in this country in terms of influence, of leadership, and of power to set standards of political and social life.

This change in the status of the Protestant churches and of the Christian philosophy of life requires the utmost capacity and consecration on the part of our prospective Christian leaders. The training of men to see these two profound dilemmas, to look at them unafraid, and to begin to work out the new steps in thought and practice which must be made is a task the Seminary has set for itself. In recommending young men and women to us as candidates for the ministry, do please include a generous number of those who can work with the faculty along these lines.

So much for some of our common concerns. And now for an item or two of news.

C.T.S. is offering six World Church Fellowships of $1,000 each for theological students from overseas. Committees of recommendation have been set up in England, Scotland, Geneva (for the continent of Europe), Chungking and Shanghai (for China), and Nagpur (for India). These Fellows after three quarters of study at the Seminary will spend part of their summer in travel under our direction, so that they may have firsthand contact with a wide range of American church life, rural, urban, and educational. My deep hope is that two or three of these fellowships may become permanent endowments. Would you care to have me send you the leaflet announcing these fellowships?

C.T.S. had a gala and heartening alumni meeting at the Grinnell General Council. Nels Nordstrom, '36, alumni president, arranged it. About a hundred and seventy-five attended, all of them connected with the Seminary by or in some degree. The highwater mark of the gathering was the speech by the newly elected moderator, our own Dr. Palmer.

I have a text for you which bears on the intimate relation between the Seminary and you alumni: I Thess. 3:8.

THE 1946 RELIGIOUS RADIO WORKSHOP

By EVERETT C. PARKER

[*The author graduated from the Seminary in 1943 and was appointed Fellow on the Blatchford Foundation. Director of the Joint Radio Committee of the Congregational Christian, Methodist, and Presbyterian U.S.A. Churches, he was also Director of the 1946 Radio Workshop on this campus.*]

THIS article is in essence an open letter to all those who will be writing to ask: "Please send me a report on what was done and the important conclusions reached in the 1946 Religious Radio Workshop." The cardinal principle of any successful workshop is "experience it yourself!" Therefore, what happened at the Religious Radio Workshop at the University of Chicago last August can be vividly alive and wholly understandable only to the Workshop participants. But out of their study of script-writing, production, program planning, radio speech, educational utilization of radio, policies for religious broadcasting, and numerous other related subjects the Workshop members evolved policy procedures and program plans for religious radio which merit careful study by all religious broadcasters and by organizations interested in the field of religious radio.

The most important achievements of the Workshop from the standpoint of general public interest were the development of two major policy documents, one in the field of the philosophy underlying religious broadcasting, the other dealing with programming. Both of these statements were prepared in a work group on programming and policy. "A Protestant Policy for the Conduct of Religious Radio in the United States" deals with practical methods for the utilization of radio by the Protestant churches. This document was discussed at great length by the entire Workshop membership, then accepted as the representative policy statement of the Workshop.

In the forthright judgment of the Workshop: "Religious broadcasting demands of the churches their best. Trivial, ineffective, and low-quality programs and leadership have no place. . . . . The Church must insist upon the integrity of its faith and the right to voice the truth as it sees it over the radio. It must resist efforts to reduce its programs to pleasantries. It must accept responsibility for programming its periods on the air." Interdenominational cooperation is desired in broadcasting, the very nature of radio encouraging a nonsectarian approach to the use of time on the air. On a national scale this policy calls for the widest possible interdenominational cooperation in the presentation of network radio programs; in the preparation of transcribed programs for use on local stations in fields where community religious organizations cannot create adequate programs for themselves; in the development of religious radio leadership; and in policy contact work with such bodies as the Congress, the Federal Communications Commission, the major national networks, the National Association of Broadcasters, area councils of churches, and cooperating denominations.

The Workshop members believe that the Federal Council of the Churches of Christ in America is the logical body to furnish such a cooperative national radio service. They called upon the Council to "establish a radio department which will be pre-

pared to serve the interests of the whole of Protestantism." Such a department should be financed by grants from the denominations and its policies determined by a commission composed of representatives of the interested denominations and drawn from all sections of the country.

PROGRAMMING ON LOCAL STATIONS

The interest of the majority of the Workshop participants centered in religious broadcasting over local stations. Many of the Workshop members were responsible for both policies and programs in behalf of state and city federations of churches. Each member, therefore, was encouraged to develop a statement of local policy and programming to submit to the radio committee of his own organization. On the basis of these statements the work group on programming and policy prepared recommendations for programming at the community level. As in the case of national religious broadcasting, the Workshop members were convinced that programs on local stations should be presented under the widest possible interdenominational auspices — preferably through a council of churches or ministerial association. There should be a wide diversification of program types, based upon an understanding of the needs and interests of a particular community. High standards of quality are necessary. They should be set by the council of churches in cooperation with the radio station, and only those persons who are willing to adhere to them should be allowed to broadcast. Participation in religious radio programs should be broadened. There should be maximum effort to enlist all members of the religious community in the planning and presentation of programs. And religious radio should not be a ministerial monopoly; laymen should have a part in planning and should appear on the air more frequently.

WHO ATTENDED THE WORKSHOP?

Who were the men and women who formulated these statesman-like plans and policies for religious radio? Forty persons attended the Workshop. They came from nineteen states and two provinces of Canada. Thirteen of them were laymen. Seven participants were preparing for missionary work in China or in the Philippines and were sent by their mission boards to learn the techniques of radio. Five Workshop members represented national denominational radio committees; nine others were chairmen of radio committees of state or city councils of churches; and the majority of the remainder were members of such committees.

WHAT DID THEY DO?

The Workshop prospectus outlined four major areas of work:

1. Clarification of the aims and contributions of religious broadcasting
2. Writing and producing of religious radio programs and program series of a high professional standard
3. Methods of utilizing radio programs in the educational work of the Church
4. Methods of establishing and maintaining relations with the radio industry and with the listening public

Almost everyone in the Workshop did some work in each of these four fields during the month-long session, but the major creative efforts of the participants were concentrated in work areas 1 and 2. The policy and programming documents already cited were one result of this concentration.

Everyone in the Workshop wrote at least one script. Some wrote as many as three or four. While the majority of these scripts were dramatic in form, there was also a good representation of radio sermons, devotional programs, discussions, interviews, and even several series of spot

announcements to promote church attendance. Thirty of these original programs, each a sample of a proposed program series, were recorded by members of the Workshop to be taken back to their local communities for possible use on the air.

One of the most realistic features of the Workshop was the writing and production of actual air shows which the Workshop participants presented over Station WAAF under the auspices of the Church Federation of Greater Chicago. Seven fifteen-minute shows were broadcast—two interviews, three round-table discussions, and two dramatic skits. All but two or three members of the Workshop appeared on one or more of these programs, thus obtaining practical production experience on the air.

HOW THE WORKSHOP OPERATED

The Workshop functioned on a democratic basis. Each week the members elected a planning committee which met with the Workshop leaders to lay out the program of work. Members were polled at frequent intervals to determine what progress they were making in completing their work projects. Since participants were not admitted to the Workshop unless they had specific responsibilities in religious radio, nearly everyone had some project related to his radio job at home which he wanted to complete during the Workshop. Every effort was made to arrange the program of the Workshop so that these projects could be carried out.

The activities of the Workshop centered in work groups. These groups met for varying periods from one week to an entire month. Membership in each group was voluntary, and the groups varied in size with interest in the subject. Ten such work groups functioned during the Workshop:

1. Community workshop for production of local programs
2. Radio preaching
3. Devotional programs
4. Round tables and other discussion programs
5. Radio speech
6. Publicity and promotion
7. Programming and policy
8. Educational utilization of radio programs
9. Script-writing
10. Production of programs on the air

In addition to the work groups, the entire Workshop met together each morning for a town meeting. Here fundamental problems of religious radio policy were outlined by the Workshop leaders and then discussed at length by the members. Each afternoon the entire group gathered again for a listening session in which representative religious programs were played and then evaluated by the leaders and the members.

Visits to various radio programs on Chicago stations were scheduled. The members found most valuable the privilege of listening to the rehearsal and broadcast of the "University of Chicago Round Table," followed by an analysis of the technique and success of the broadcast by Mr. George Probst, director of the program.

EVALUATION

The Religious Radio Workshop was a pioneer venture in the field of radio education. Great credit is due the Federated Theological Faculty of the University of Chicago and the Joint Radio Committee of the Congregational Christian, Methodist, and Presbyterian U.S.A. Churches for their willingness to assume cooperative responsibility for such an ambitious new project in theological education. Every facility possible to make the Workshop a success was placed at the disposal of the leadership by these two sponsoring bod-

ies. The leaders themselves comprised one of the best staffs ever brought together for the teaching of radio. They included Dr. Ross Snyder, who acted as dean of the Workshop; Dr. Daniel Williams and Professor Davis Edwards of the Federated Theological Faculty; Erik Barnouw, director of radio education for Columbia University and one of radio's leading script-writers; Frank Papp, production director of such major N.B.C. shows as "The Eternal Light," "Great Novels," and "The American Story"; Elinor Inman, director of religious broadcasting, the Columbia Broadcasting System; and Ola Hiller, director of radio in the Pontiac, Michigan, public schools. The Honorable Clifford J. Durr, member of the Federal Communications Commission; Harold McCarty, director of radio education in the University of Wisconsin; and Judith Waller, Central Division public service manager of the National Broadcasting Company, acted as resource persons, spending one or two days at the Workshop.

At the close of the Workshop each member was asked to fill out a detailed evaluation sheet, covering every phase of the month's program. These evaluations were then analyzed separately, first by a committee of Workshop members, then by the Dean and Director. All the participants agreed that the Workshop has made a significant contribution to the field of religious radio. All gave a high rating to the work accomplished, the quality of leadership, and the fellowship they had with one another.

A surprising amount of work was completed by the Workshop participants. The following summary of a statement of achievement made by one Workshop member shows how much was accomplished by those who came to the Workshop with clearly defined purposes and particular tasks to complete:

(1) *Scripts written:* (*a*) one radio sermon recorded on the wire recorder, criticized by the work group and by Miss Inman, and finally recorded on a transcription; (*b*) one dramatic script written and revised; (*c*) seven spot announcements promoting church attendance, written for use in our local situation. These were criticized, recorded, and finally mimeographed. (2) *A ten-page pamphlet written* on "Radio Hints for Ministers," to be printed and circulated.[1] (3) *A comprehensive program of religious broadcasting* for the coming year for the Syracuse Council of Churches was developed in form ready to submit to the Council. (4) *Participated in two radio productions* during the month. (5) *Learned much about radio techniques* through visits to the "University of Chicago Round Table."

The Workshop has provided a base for an intelligent approach to religious broadcasting. Until only two or three years ago religious radio programs have been presented on a hit-or-miss basis without policy, plans, or goals. They have been conducted by those persons who happened to be on hand when radio time was made available, or who had enough money to purchase such time. Now it is generally accepted that if religious organizations are to use radio successfully, they must have personnel trained in radio techniques. The 1946 Religious Radio Workshop was a first step on the road to provide such trained leaders. It will require other workshops in 1947, 1948, and many other years to come before religious organizations can begin to have the adequate radio leadership they need.

[1] This excellent pamphlet may be obtained from Rev. Charles Schmitz, Syracuse Council of Churches, Syracuse, N.Y.

TESTIMONIES OF GOOD WILL

TWO LETTERS FROM GERMANY

By WILHELM PAUCK
Professor of Historical Theology

ONE of the major troubles of life today is the conflict between personal and impersonal loyalties. Personal relationships between people are again and again crossed and thwarted by the demands of superpersonal and impersonal forces. Trades at the stock market can affect the personal lives, careers, and friendships of innumerable people who have nothing whatsoever to do with the trading in the "Pit," and whose wants and decisions determine the fluctuations of the money market in no way whatsoever. Strikes can shatter all kinds of personal ambitions, although these stand in no relation at all to the economic conflict that produces strikes. The fact that each of us is born into a particular nation affects his personal destiny in countless ways and makes his decisions and relationships subject to forces which he is in most cases utterly unable to guide or to control.

The people of the world, the so-called "common people," did not want the last war to happen—neither the Germans, nor the French, nor the Japanese, nor the Americans. The personal lives of millions of people all over the world were broken or destroyed by the war by no choice of their own.

Most of us find this tension between what we want as persons and the fateful compulsion of impersonal forces and events almost unbearable. We therefore fall easily victim to a twofold perversion. Either we permit ourselves to be depersonalized or we personalize the impersonal.

We let our thinking be set by party lines. Because we happen to be involved in complex economic or political processes, we sacrifice personal convictions and attachments to the ideologies in which these processes are held and by which they are justified and turned in certain directions by those who happen to be at the helm (these leaders and "executives," too, must submit to the requirements of what they happen to be involved in!).

THE USE OF PROPAGANDA

One of the greatest tragedies of our times is the warping of individual minds by propaganda. In many respects propaganda is the meanest of modern instruments of war. As it has been developed in recent times, it is based upon the recognition of the tension of which I am speaking. It is disguised in such a way that people are induced to render their personal judgments utterly subservient to impersonal demands—yet in such a way that they will regard the depersonalization which has been effected in them as their personal act. The radio voice which is bought and paid for by certain "interests" (for which the announcer who owns this voice has no concern at all), and which addresses people seated in their homes around the radio with the pleading tones of friendship and intimate solicitation, is the symbol of the vicious way by which propaganda renders personally suggestive and attractive what is personally not wanted.

In all parts of the world, people have been subjected to war propaganda during the past several years—and their minds have been systematically warped. By

constant repetition of the various demands of the "war effort" (what a devilishly clever phrase!) upon them, they have been deprived of personal opinions, preferences, and decisions. Their own truth has become absorbed by the interests of the respective war parties. They have become depersonalized.

This fact is not admitted, of course. Propagandized people generally do not recognize to what extent they have been robbed of their own minds. When they repeat slogans and half-truths, and when they judge events in terms of the indoctrination to which they have been subjected, they persist in believing that they express personal convictions. What they think of themselves they attribute also to their opponents—all persons who belong to another camp, party, interest, nation, or ideological group. These enemies which they do not know at all are personally hated, because it is assumed that, because they are connected with "hostile interests," they are personally identified with them. So it happens that the oddest and most blatantly unjust opinions are formed: "All capitalists are economic royalists and 'selfish men'"; "All labor unionists are racketeers"; "All Japanese are treacherous"; "Every German thinks that it is his personal destiny to lord it over the world because he personally regards himself a member of the 'master-race'"; "All Germans are Nazis." What is still more wicked is that, although some persons think that they have not been victimized by propaganda, because they presume that they have kept themselves immune from its poison, they deny the same possibility to others, particularly the "enemies." So they say that all Germans were made the victims of Nazi propaganda and that every German, or at least every young German of certain age groups, is hopelessly enmeshed in National Socialism, that he has lost his own mind and even his sense of decency to such an extent that there is very little prospect that he can be "re-educated."

How much each one of us has been infected by these poisons, none of us may be able to tell. We should admit the possibility that we have been. If we do not, we shall limit the chance to preserve the integrity of personal judgment and to keep our own loyalties pure. We must recognize also that none of us is able entirely to extricate himself from the tension that is caused by the conflict of personal attachments and impersonal requirements. This is a battle that everyone must fight in his own conscience. The true fighter of such a battle will recognize that other people on their part are struggling in a similar way. This recognition is the deepest source of tolerance and of mutual forbearance. It may become the springs of a life of fellowship between different persons of different worlds and world views. Certainly it is the only seed from which mutual understanding can grow.

THE STRATEGY OF EXCHANGES

In order to give these possibilities fair play, particularly in the realm on international relations, churches and educational institutions have furthered and promoted exchanges of professors, of students, and of representative leaders of many lands. After the first World War, much hope for international understanding was placed upon such exchanges. Now, after the second World War, efforts of the same kind are to be increased. The offices of the organization of the United Nations are to be used for the promotion of the exchange of academic personnel. The plans of the World Council of Churches, which is still in the process of formation but which will be definitely established in the very near future, envisage exchanges and close mutual contacts be-

tween the people of the churches of all lands.

The Chicago Theological Seminary has actively participated in the student exchange. It has made it possible for students of Germany, Switzerland, France, India, and Japan to join in its work and fellowship. Some of its own students have gone to other lands as American exchange students. Plans are already under way to resume this practice on an even larger scale.

Between 1925 and 1939 the beneficiaries of this exchange plan were primarily German students, because it was felt that the relations between their country and the United States should be especially cultivated. Those who have interested themselves in this undertaking will be ready to testify that it has had nothing but beneficial results. To be sure, the second World War was not prevented by the mutual understanding which was established by the student exchange. But strong lines of contact have been built which the war has not been able to destroy, and young Germans as well as young Americans have been given the opportunity to preserve interpersonal loyalties in the face of the pressure which the hostility between their nations has put upon them.

Two of the former German exchange students at the Chicago Theological Seminary have re-established contact with their friends in Chicago and have recounted their experiences. Their letters tell of the tremendous struggle which they had to fight in their own land for the maintenance of their integrity; they reflect the courage and the faith with which they bear the suffering of the present situation. I publish these letters in translation, not only because I think that they will be of interest to the former fellow-students of the writers, but primarily because they may induce those who are eager to release powers of healing through personal contact to get in touch with these men.

LETTERS FROM FORMER STUDENTS

The first letter was written by Hans Kandeler, who was a student in Chicago in the year 1930–31. At the beginning of the Nazi regime he identified himself with the Confessional church and was active in the soon illegalized training of ministers for the resisting churches. He is now a minister in a little parish in the Russian Occupation Zone of Eastern Germany.

The author of the second letter is Albert Ickler, who studied in Chicago in 1938–39. He returned to Germany just before the outbreak of the war. He, too, joined the Confessional church. In his letter he tells of his war experiences and of his present work.

WALTERSDORF, POST GEHREN
KREIS LUCKAU, N.L., GERMANY
RUSSIAN ZONE
May 26, 1946

DEAR BROTHER PAUCK:

I happen to have an opportunity to send these lines by a nurse who for several months has worked in the emergency hospital here. It is impossible for me to give adequate expression to the feelings that rush in upon me, when, after so long a time, I again can get in touch with you and all my "brothers" in Chicago whom I have never forgotten. To be sure, at this time it can only be a sadly-joyful greeting which lets you know that, with my family, I have come through the "evil times" (Eph. 6:13). However, I can only say "until now," for "we do not have to fight with flesh and blood" (Eph. 6:12). How good it is that we have learned *one* thing—not to worry! And—what in my case seems to be an American legacy—to give thanks! Oh, if I could only be once more in the midst of my Chicago friends in order to find out whether they extend their wrath upon the Germans also upon me and whether they perhaps regret that they were once so good to me.

Because of cetain words I spoke from the pulpit, I was arrested by the Nazis, and all through those years I stood my ground as well as I could as a member of the Council of Brethren of the Confessional church. You, who are inclined to judge by the results, will perhaps say that this was not enough—I, too, accuse myself of this sometimes.

I do not want to complain. During this winter we experienced a hundred times the miracle which once upon a time God did for Elijah and the widow of Zarephath. Most of the time we had fourteen to feed at our table, because I had to lead a training course for lay preachers.

Now all of us—also my wife and children—are working hard on our two acres of land. I long only for that common life in Congregational fellowship which I came to know on the unforgettable "hikes" with Dr. Holt and his seminar. I have thought of it often in a dream, but the dream has not yet come true.

I must close for today—they are ready to start. My best greetings to you, dear Doctor, to Mrs. Pauck, and to the whole Seminary, from its president down to the youngest student—greetings out of the spirit of a kind of second homesickness which I have been feeling ever since 1931, although it has never killed my love of my own home and country. God be with you all.

Faithfully yours,

HANS KANDELER, *Pastor*

P.S. I have four children, aged nine to three; two of them have T.B.; our youngest died last year, only four months old.

(21b) BOCHUM (WESPHALIA), GERMANY
DIBERGSTR. 46 (BRITISH ZONE)
July 28, 1946

MY DEAR MRS. PAUCK:

Many thanks for your letter of July 2. Yours was the second letter I received from America, and I was very happy about it. It is a very strange feeling to resume contact with the friends in foreign lands after having been cut off from them for so many years. I do not know whether you felt as strongly as we did what it meant to be cut off from one another. We have been completely isolated; we of the church in particular even doubly so, because we were alone in the midst of our own people. It is not very much different today. Our people and many even in the church do not understand us who belong to the Confessional church—if I want to be hopeful, I must say: they do not understand us *as yet*—and also the occupation authorities do not understand us well. On both sides, our actions are interpreted as if they were political, which is not the case.

As I do not know when you heard from me last, I shall briefly tell you how I fared since I left you in the spring of 1939. On arriving here, I began work as an illegal vicar in Rheine, in Westphalia. Then I was drafted in November, 1939, and assigned to the post of an interpreter in a prisoner-of-war camp. But I was soon through. I was court-martialed, because one of my relatives denounced me for having spoken in a conversation against the anti-Semitic policies of the Third Reich. In a second trial (for in Berlin they had demanded and obtained a review) I was acquitted, because I found brave judges who refused to sentence someone who, as they themselves emphasized, had not only not committed a crime but was right in what he had done. At that time we still had a law according to which private conversations were not subject to political jurisdiction and prosecution.

Well, I could no longer be an interpreter. I was assigned to a unit that had to guard war prisoners. But I did not stay there long, because it was noted that I sympathized too much with the prisoners, first Poles, later Frenchmen, and that I engaged in personal conversations with them. I was transferred to another company, into the army camp at Krefeld, and stayed there for almost two years. I fared well because I had good Christian officers. I was made a corporal and assigned to intellectual training of recruits. My commanders wanted me to take officers' training or transfer me back to my old job as an interpreter, but I refused. Their efforts were in vain anyway because as a minister I was no longer considered politically reliable.

I was sent to the Russian front. But there, too, everything went well with me. I soon learned the Russian language. Again I had

good officers who insisted against my wishes that I become an officer. In the officers' training camp everything changed for the worse. On account of a talk on the U.S.A. in which I described the United States as I had experienced it, I lost the good will of my higher officers. From then on I got nothing else than the most difficult assignments on the battle front. I still wonder that I was spared. Many of my comrades fell dying beside me. Often I was cut off from everything for weeks, but God protected me each time.

Shortly before the end, an order was issued that all university men had to become officers. Again they had me—but not for long. I was made an officers' candidate. Then we were encircled between the river Elbe and Berlin, and I was taken prisoner first by the Americans, then by the British. I remained with a British unit as an interpreter until the end of July, when I was discharged.

My family lived at Bethel near Bielefeld. In 1941 I had married. We had a small apartment in Barmen. There my first son was born in 1942. In 1945 our home was completely destroyed in an air raid. My wife and her parents found refuge in Bethel. There they were twice "bombed out," but no one was killed. They still live there, for I have not yet been able to get my home ready here in Bochum. On Ascension Day in 1946 our second son, Ulrich, was born.

On August 1, 1945, I went to Bochum in order to take over the work in a parish. But after a short time I discovered that I could render better service elsewhere, for my congregation had dwindled from 6,000 to 200. It became necessary to establish a special office for home missions and emergency relief. I took over this ministry.

Sometimes my work fills me with fear, for suffering and need become greater and greater. Winter is again before us, and we do not know whether we shall have enough to eat and enough coal for cooking and heating purposes. Your papers will have given you a better picture of our circumstances than I can draw. At any rate, I am in charge of 135,000 evangelical people, each one of whom will, in the course of time, be in need of food and clothing. We have already received some help from Sweden. American help has been promised to us; I hope that it will come before it is too late.

As I told you already, my family is not yet with me. Bochum is a town of ruins. When I was sent here, I was told: "Go as formerly a missionary went out to the primeval forest." I soon looked for a place to live, and I found a destroyed home which I have been trying to repair for the whole last year. When it rains hard, the roof still leaks—but no one here takes such things tragically. There is hardly a single roof in the whole town that does not leak. I feel sorry for my wife and my boys that they will have to live here. But I cannot leave my work; besides, I finally want to live with my wife after having been separated from her practically ever since we got married. I do not know whether I can feed them here. In Bethel they fared fairly well because there are many farms near by.

But somehow we'll get through. We have hundreds of thousands of people in our town. They are always hungry, to be sure, but they are alive. I hope that we shall get help before they all starve. My family will have to join this army of the hungry. We pray to God that he will help us. He alone knows what this time of suffering is good for.

Again many thanks for your letter and for the lines from Grace Storms which you inclosed. Best regards to all who know me.

Cordially yours,

ALBERT ICKLER

SOCIAL SECURITY—FOR MINISTERS

By Alfred C. Howell

[*Going to work in the steel mills as a boy, Mr. Howell spent thirty years in industry. Since 1928 he has been vice-president of the Guaranty Trust Company, New York, in charge of its Fifth Avenue branch. He has been with our Pension Boards for fifteen years, the last eight of which he has been President. This past spring Bucknell conferred upon him the Doctor of Laws degree. In spite of the heavy pressure of the duties of his office, he graciously acceded to the Editor's request for an article for the* Register.]

THROUGHOUT the ages the Christian ministry has had an opportunity for leadership. In some denominations the social security of good leadership is satisfactory. Until a few decades ago, the contributions of Protestant churches to their retired and disabled ministers was upon a basis of pure relief, which was always inadequate and chronically insecure. This has worked great hardships for the reason that the financial and material rewards for ministers, except in very rare cases, have been quite limited, and it was impossible for the average minister, in a period of forty years of living and rearing a family, adequately to provide for his livelihood upon retirement. The evolution of this subject has resulted in the various pension and annuity plans some one of which is used now by almost every minister.

And contemporaneously with this evolution there has been a growing consciousness on the part of governments and employers that some degree of social security should be assured. This has resulted in such a law as the Social Security Act of the United States, which, although inadequate, is a step in the right direction. There are many facets to the subject of security, and it would be only fair to recognize in the beginning that the only *complete* security known is a spiritual one. There is no complete social security that can be guaranteed, because changing conditions shift like the sand. Therefore, in any contemplation of the subject it must be borne in mind that all anyone can expect is a *measure* of material protection.

Now, a minister—by force of his training and certainly by the inadequacy of his financial reward— is definitely in need of social security, for which reason the Congregational Boards over a period of years have developed a structure known as the Annuity Fund for Congregational and Christian Ministers, which has been of inestimable help to many ministers and their wives. There are sometimes special circumstances which make it unnecessary to provide income for a minister's wife after his decease, in which case a single-life annuity is issued to the minister. But, normally, the annuity goes to the husband during his lifetime, and, at his passing, 60 per cent of the original amount continues to his widow as long as she lives. Naturally, the single annuitant gets a larger income per year than does the participant in a joint annuity, but in both cases it has greatly aided the comfort and well-being of our ministers.

Much has been said and done during recent years in connection with the Congregational-Christian funds, particularly with regard to two matters of great importance.

ORIGINAL PLAN

The first has to do with the Original Plan pensions which were in existence prior to 1920. Very limited contributions

were being made by the ministers, and the amount did not begin to create for them even a meager coverage, nor did churches have funds with which to purchase annuities based on the prior service of this group of ministers. So, in order to provide for this situation, a promise was made—and while it was never a contractual commitment, it was a *moral* obligation—to the members of the Original Plan that the church as a whole would provide them upon retirement with $500 per annum, the difference to come out of the funds the churches then had, plus a solemn obligation on the part of all the churches to contribute through the years to a fund which would guarantee the Original Plan annuitants $500 per year.

Through the twenties and the early thirties contributions from churches to the Original Plan were only adequate to meet current annuities but provided no margin for the years when annuity payments under the Original Plan should reach their peak. In the meantime, at practically every General Council of our churches, a reiterating statement was made that the denomination stood behind the Original Plan pensions, but little money was produced until in the middle thirties an attempt was made to fill the gap by the development of the Debt of Honor Commission. This attempt produced a considerable amount of money but manifestly not enough to take care of the commitments; so at Durham, New Hampshire, in 1942, the trustees of the Annuity Fund announced that, as the reserves on the Original Plan annuities were exhausted, they would thereafter reduce the annuities to the amount annually earned, which was then about $375 per annum per annuitant. This so stirred those closely interested in the project that a plan was created which is presently known as the Unit Plan, for some of us were confident that, as long as the deficit was not to exceed $120,000 per annum for about ten years, there must be somewhere (in one million members of the church) 1,200 persons, or churches, or combinations, who would give 1,200 subscriptions of $100 each per year.

It must be borne in mind that the Original Plan annuitants are becoming fewer each year and that by 1950 the peak of these moral commitments will be over and that, therefore, the functions of the Unit Plan will not be continuing but temporary. It has greatly heartened those charged with operating the Annuity Plan that every year since the Unit Plan was initiated the contributions from individuals and churches have been in excess of $120,000 per year, which was the minimum amount required. Yet there are five years ahead when circumstances may make it very difficult to raise money, so that it is most imperative that the Unit Plan should reach its goal at the earliest possible date.

It would make a dramatic and heartening story if someone were able to chronicle all the work which has been done all over the United States by devoted people who have met the Original Plan annuities up to this moment. The workers have been cheerful and cooperative and have been really inspired by a determination not to fail the older "veterans of the cross" and their widows, with the result that at this time everything looks favorable for a continuation of the Original Plan annuities. As of the last annual report there were about one thousand annuitants on the Original Plan rolls, and the payments to these people required a large sum of money. Even after the payment of the Original Plan annuities, which have been maintained for more than twenty-five years without interruption, there is still a great need for benefits from the Ministerial Relief Division of the Board of Home Missions, although as the annuity

structure is strengthened the demands on the Ministerial Relief Division are less, except where special circumstances require unusual grants.

It is hard to overestimate the human qualities represented by the granting of the one thousand Original Plan annuities, when we bear in mind that there are at least a thousand individuals (perhaps not a thousand homes, but a thousand situations) who require housing, food, clothing, and money, and nothing can be more heartening than the results to date of the Unit Plan in keeping these "veterans" comfortable.

EXPANDED PLAN

The Expanded Plan which was developed more than twenty-five years ago was to be a more comprehensive plan of providing annuities and was adequately to cover our ministry. It was understood that the minister or his church, or a combination of the two, were to contribute 6 per cent of the salary, and it was expected, from interest rates in effect in 1920 and the longevity tables then in existence, that such a contribution would result in a pension at maturity of 50 per cent of the salary. This fund has been well administered, and yet the results are disappointing, even though the funds are in sound shape. The two factors which have rendered the Expanded Plan pensions inadequate are (1) the constant decline in interest rates, and (2), more favorable from the humanitarian standpoint, the length of life, which has considerably increased in twenty-five years.

These two factors of lower interest rates and longer lives have resulted in the decline in annuities, based on about forty years' service, so that today a minister would get a pension of only one-third of his salary instead of the originally contemplated 50 per cent. When it is considered that the average minister's income is only $2,000 per annum and that we had contemplated he would have a retirement allowance of $1,000, the income today of $650 coupled with the trend of higher living costs makes the present Expanded Plan totally inadequate to provide comforts for retired ministers and their wives in their old age.

The conditions related above are not unusual. Practically every church and many commercial pensions or annuity plans have had to re-write their details to meet changing conditions, and today contributions to pension plans uniformly run from 10 to 15 per cent of each employee's salary per annum. In view of this situation, the annuity boards of the Congregational-Christian churches have for the past few years been emphasizing the importance of changing our plan so that the minister would contribute 3 per cent and the church 8 per cent. Such a change really does not represent a great number of dollars but does enable an average minister to look forward to his retirement on a basis of a 50 per cent pension, which is economically almost the minimum required. *Every church among the major Protestant denominations makes a larger contribution to its pension plan than the Congregational church,* and it is to be hoped that both the ministers and the churches will seriously consider this most momentous subject.

In this discussion it has been emphasized, and will bear repeating, that the plan called for the minister to make a contribution of 3 per cent and the church an equivalent amount. Many churches have never made any contribution to their minister's pension, which means that the minister himself (on an inadequate salary) has to produce the entire 6 per cent himself. It is the confirmed judgment of those familiar with these income brackets that the minister should not be ex-

pected to contribute more than 3 per cent and that the churches should produce at least an equivalent amount and make additional deposits of any amount up to a total of 8 per cent on their behalf, making a grand total for the minister and his employer of 11 per cent. During all these years the funds for the so-called pension boards have been administered by a group of laymen and ministers who have served as trustees without remuneration and through all the economic disturbance of those years. I am happy to say that the funds are today in strong financial shape. The reserves are adequate for all commitments, provisions are made for any possible unexpected losses due to changed values, and all the funds have surplus amounts, thus strengthening the value of the pensions and providing the ministers with a sense of security that their funds are in good shape.

AT AN ORDINATION

By FORD L. LIPPOLD

[*This poem, written by a layman, was inspired by the Service of Ordination to the Christian Ministry of Leon Thomson ('45), Oswego Federated Church, Oswego, Illinois.*]

Thou mortal man! Thy stay is fleeting brief
As measured by the racing sands of time.
Dost thou hark the sob of distant wailing grief,
Of sorrow and of woe? Does, then, the sublime
Courage rest in this, thy heart, to take heed
Of these plaintive, mournful cries? Can'st thou deaf ear
Turn, mute-lipped stand, nor see the urgent need?
Art thou the man to calm this surging fear?
This, then, thy charge, thy task: To hail,
To join, to bid farewell—sunrise, zenith, dark!
With outstretched hand, to harbor those who sail
Uncharted seas. To fan aflame the flickering spark
Of good in man, however frail and dim.
Remembering always this, that *you* belong to Him.

THE CURTAIN ROSE

By RAYMOND A. WASER

[*Educated at Wesleyan, Hartford, and Edinburgh, Mr. Waser has been pastor of the First Plymouth Congregational Church, Denver, since 1939. He delivered this address at Commencement last June.*]

"THE curtain rose." Those are the words with which Virginia Woolf ended her last and greatest novel. It was as if she said, in a kind of Alice-in-Wonderland way, "After the play was over, the curtain rose." Her novel is a pageant of English history presented on Mrs. Swithin's lawn and viewed by the great and small of the village. When the pageant is over, and hence the book, she stuns us all out of our reverie with the unexpected line,

"And then the curtain rose." For she wanted to tell these shopkeepers and barristers, farmers' wives and society dames, carpenters and clergymen, that the pageant of England wasn't over, that they themselves were now part of it, and that the curtain was now rising upon a stage on which they were the actors and on which they were the determiners of English history.

And how beautifully she does it! One follows almost breathlessly the story of the Romans and the Saxons, the kings and the barons, the fortunes and the ill fortunes of the Stuarts and the Tudors, the Georges and the Edwards. One follows almost breathlessly the story of the church, the economic systems, the wars—and how many there were, from the British square on the Libyan sands to the Redcoats in the American wilderness and the khaki of Dunkirk. Event follows event, struggle follows struggle, with all the strange intermingling of victory and defeat until at times you cannot seem to tell one from the other, right down to the present hour. Then just as you are ready to applaud the end, and something inside of you is about to say, "Well, that's that," come the striking and concluding words, "And then the curtain rose."

And that, young men of the class of '46, is the only epitaph the world can write on the death of Jesus. With the ending of his earthly life, the curtain rose. That is neither poetry nor fancy; it is fact. For the curtain rose upon a world in which great changes and events were to occur and did occur because of that one life lived in Galilee. No matter how you take that life of Jesus, you cannot begin it in a stable and close it on a cross and say that that was the end of it—for it is the story of a life the impact of which has been shaping the devotion and destiny of individuals and the rise and fall of empires down to the present hour. Jesus has been on the stage of history from that day to this. At no time have we been able to say of his life and spirit, "It's curtains now." At no time has the world been able to lower the curtain on this perennial actor and go to the bar for a drink and say, "Well, we are at last through with him, and now it's the final curtain."

Instead, it has been curtains rising everywhere from that hour of the cross, and rising at those strange moments of the fulness of time in English history, in German history, in American history, and during the last century beginning to rise on the vast stage of the Orient. Instead, it has been the story of his impact upon individuals, even you and me, and upon our institutions and our ways—and if not always an impact, he has still been on the stage of history to haunt us from the wings. Part of the Christian truth which even he who runs may read is this: death was not curtains for his life, his spirit, and his way, though the world has tried to make it so. Your presence here tonight is part of the unceasing and unstoppable witness of Jesus Christ in the life of the world.

Remember how Pilate tried to make it curtains. After the crucifixion he sent a communiqué to the guard at the tomb. It was probably Communiqué No. 84 from headquarters. As recorded in the Gospel according to Matthew, it read as follows: "Ye are the guard; now go, and make it as sure as you can." Oh, what a note of ironic helplessness in these words of Pilate, "Make it as sure as you can"! He wanted it to be curtains for Jesus. He wanted to get rid of him, but even then he wasn't so sure it could be done. "Make it as sure as you can."

And he could not. Everything that has happened since that day on the stage of history is proof that it could not be done and was not. The tomb and the military guard were failures. And he who in his

lifetime was known only by a handful of ordinary people in the little and insignificant province of Judea, he whose name was seldom mentioned in the contemporary literature of his day—at his death and tomb the curtain rose, and that life was to stamp its amazing impact upon peoples and nations that neither he nor Pilate ever heard of and forever after haunt the stage of world history.

Yea, neither death nor life, principalities nor powers, things present nor things to come, can ever spell curtains and the end of the life that was Christ's and the life that is meant by the word "Christian."

And yet, how we've tried to get rid of this Christ and his life and teaching! Sometimes I think that his disciples above all others have tried to get rid of him, just as Pilate tried to do. Here is where you and I begin to enter the picture. I owe an insight to Allen George Wehrli of the Eden Theological Seminary concerning a passage of Scripture that comes to the quick for each of us. They brought the little children unto Jesus that he should lay his hands on them and pray, but the disciples rebuked them. And Jesus said: "Suffer the little children to come unto me and forbid them not." Here is the classic symbol of man's need for God and God's love for man both trying to meet and get together. For men are but children. How many times the Scripture tells us that, and life repeats the telling. The main characteristic of children is not their innocency (I have two children of my own who are wiser than all the owls of Christendom and slyer than the fox) but that they are fundamentally helpless without a father. The main characteristic of children is not their sweetness but that they are ever in need and forever want things. They are always wearing out their shoes and needing new ones. They are forever hungry. And God knows they always want a drink of water in the middle of the night. The peoples of the world tonight are pretty much like that, for they are children. You know how hungry they are and you know how naked. Over against their need is God, who in the symbol of Jesus has ever said, "Suffer the little children to come unto me and forbid them not." But, says the Scripture, the disciples rebuked them. Between the needs of the children and the loving response of God to take them in his arms have ever stood the "buts" of the disciples. Yea, the very people—clergymen and priests—whose task it is to bring the needy children of men to the loving Father and to serve as the channels of the Father's love to the children are often the very ones who have blocked the way 'twixt God and man. In a world of needy men and a responding God, we have heard the disciples say in rebuke: "But the creed, Lord"; "But the ecclesiastical organization, Lord"; "But the baptism isn't legal, Lord"; and the thousand other "buts" of Satan.

Young men, you and all Christendom and all the powers of the world cannot get rid of Christ with your "buts," try as hard as you will. Neither can you get rid of him by entombing him in the temporal tombs of creeds, yesterday's or today's. We have tried to do it and we have failed. Most creeds are at best argumentative theologies arrived at by five-to-four decisions and without any of the power of religion in them. We have tried to bury him in our ecclesiastical systems, with each system claiming his true resurrection as a Presbyterian, Congregationalist, Episcopalian, or Roman Catholic. We have tried to tempt him in our nationalisms around the world, identifying him with the bloody business of empire and with the opportunisms of political ideologies, both yesterday and today. We have quoted him until our faces are black with hate to back up our Anglo-Saxon supremacy and to keep the white race on

the top of the economic and social heap. We have even used him to support and maintain the foul institutions of human slavery among Negroes and discrimination and prejudice toward other groups in our own country. We have made these arrangements, like Pilate, "as sure as we can," putting all our resources, our navies and our armies, our churches and our military guards, behind them. And we have failed. It will be curtains for these things today and tomorrow, and not for him, as it was curtains for their blood brothers but yesterday.

You cannot entomb the life of Christ. You cannot bury the way of life that Jesus taught and of which he was the great exemplar. His body you may cut down, but the life goes on. Too often we think of the Christian life "as a tender plant that will grow only in a well-prepared garden bed, but cut it down and it pushes up suckers all over the place, through the gravel of the front drive and even through the flagstones of the kitchen yard." Everywhere it's curtains rising for the Christian life.

With this word of prompting and warning, that nothing you do can ever get rid of Jesus Christ, I bid you see tonight that the curtain is rising on the stage of history for you. The bell is tolling in the dressing-rooms of the world—ask not for whom the bell tolls, it tolls for you and me. It is the cue that the time has come for us to play our part in the drama of history whose author and finisher is God. You and I are part of the process and the pageant. Behind us is the long drama of yesterday. Behind us is the multitude of Christian people, the named and the unnamed, who have run the race, kept the faith, and lived the life. That part of the play is over. But it is not the hour of applause yet. It is not the time yet to say, "That's that." Behold, in front of you this night, the curtain is rising. Look again. Gone is the scenery of Jerusalem. Gone is the backdrop of the days when knighthood was in flower. Gone are the Crystal Palace and the drawing-rooms of Victoria. Gone are Paul, Peter, John, Francis, Luther, and John Robinson. Look again—for there in the middle of it are you and there in the middle of it am I: you, with your new dark suits, tailored by Hollywood, hoping they will last until your tenth reunion, and I, without a hat, for I never wear one; you, who will live in trailers, in Quonset huts, in manses too big for tears, in parsonages where the roses twine around the door, and I, in my blue-shuttered house on Birch Street; you, with your memories of Chicago, the eight o'clock classes and the midnight hours, your classmates and these men who taught you by word and deed and prayer, and I with my memories of Hartford.

No, the play isn't over; the divine drama has only caught up with us. The past is only prologue. If someone is to exalt the worship of God and lead men into the way of righteousness which alone exalteth a nation, it must be you. Phillips Brooks is gone and Fosdick has retired. If someone is to stand up in the streets of the city and speak in behalf of social justice for the oppressed, the poor, the Negro, the Nisei, the laborer, it will no longer be Washington Gladden, Graham Taylor, Arthur Holt, James Mullenbach —it must be you. If someone is to proclaim and witness to a war-defeated world those things that make for peace among men and nations, it will no longer be Paul, Francis, George Fox—it must be you. If someone is to send out the missionaries of the Cross to the ends of the earth, it will no longer be your fathers and your grandfathers—it must be you.

God's victory is certain as long as there are people like you who will preach the gospel, hold the faith, and live the life. You will not see the final victory, and

neither do I think your children or your children's children will see the day. Neither did Paul and Francis see the victory in their centuries—but apart from them and you the final victory can never be won. But get out on the stage. The curtain is rising tonight for you. Preach the gospel, hold the faith, live the life—against these three the gates of hell shall shall not prevail in God's good time.

Remember that passage in J. M. Barrie's *The Little Minister*. It has been a balance wheel for me 'twixt sad despair and hasty optimism. It's one of the most beautiful things that Barrie ever did. The old minister comes to the manse to bid goodbye to the walls he loved and to welcome the new minister, the little minister, a young man fresh from the schools.

It's hard to say goodbye to things. There's a terrible permanency about wood and stone when we come to die. So he came—it was to be the last visit to a home and things of long and cherished memories. He said goodbye to the cherry tree, to the garden wall—and the daffodils were beside it—to the inglenook, and to the old crane in the fireplace. You know what it means to say goodbye tonight to things you've come to love these years. As Emily Dickinson put it:

> Parting is all we know of heaven,
> And all we need of hell.

Then he turned to the little minister and greeted him and welcomed him to the new home and gave him the hand of fellowship. The young man, taking his hand, said: "I will begin where you left off." What a strange and trembling moment that was! Here was the little minister. Here was youth with all youth's enthusiasm and all youth's daring dreams. Nothing under heaven can match the spirit of youth starting out in the morning of life. Glorious, immortal youth—"I will begin where you left off."

The old minister answered—and I have never forgotten the words—"The world does not progress as fast as a man grows old. You will begin where I began." And he went down the path and through the gate into the mist and the twilight.

"The world does not progress as fast as a man grows old." How well we know it after a lifetime of struggle for the things of Christ and a Christian world. How well we know it after we have poured out the lifeblood of generation after generation in one final sacrifice and have only the vacant chair and the empty room.

Yet the play goes on. The curtain is always rising. We have behind us what Peter, James, and John did not have behind them. We have all the magnificent devotion of Christian people, "all the little but strangely perfect tendernesses of every-day life which have been nourished by the presence of the spirit of Jesus for nineteen centuries." We have all the great victories in social reform, economic justice, and democratic faith carried through and won by Christian souls who have lived, worked, and served before us in the name of Jesus. Don't think these things would have come automatically, apart from the faith and love of Christian people and without Christ. Never judge victory or failure by your own lifetime. But, wherever you are, preach the gospel, hold the faith, and live the life. If God is for us, who can be against us? The only failure is in giving up. History tends toward Jesus Christ and not toward Caesar. In a way far more wonderful than Jacques ever dreamed, "All the world's a stage." Quit you like men. Act your part as a Christian. Speak out, and bravely, in God's name.

When the play was over, "the curtain rose." That is the portent of this Commencement hour. Put on the whole armor of God and take your place in the divine

drama. Let him that putteth on his armor boast not as he that taketh it off. This is not the hour of congratulation or "Well done, good and faithful servant." It is the hour of prayer. It is the hour of the right hand of fellowship. It is the hour of the world's hope and God's hope.

I give to you my prayers, gentlemen. I give to you the right hand of fellowship. I give to you my trust. You are the world's hope and God's.

The curtain is rising. Someone is calling your name in the wings. I bid you Godspeed. Stand up, speak out, and play your part as a Christian, unashamed of the gospel and unafraid of the world.

ON THE BOUNDARY

By PERRY LE FEVRE

[*Mr. Le Fevre, graduating from C.T.S. with Highest Honor, has been awarded the Ford Traveling Fellowship for this year. He delivered the following address at the June Commencement.*]

FOR several years it has been the custom for a member of the graduating class to interpret for the Commencement congregation something of the life and experience of the graduates at the Seminary and to disclose something of their hopes and expectations for the future. As I thought of this moment of disclosure and interpretation, it appeared to me that there is a single concept which more than any other is the key to interpreting our experiences in the Seminary and our expectations for the future. This is the concept of the boundary.

Paul Tillich has written in the Introduction to his *Religious Realization* that the border line is the truly propitious place for acquiring knowledge, and he has used this concept as a symbol for his own personal and intellectual development. It is also a valid symbol for us, but the experience it serves to interpret is different. The border line is a truly propitious place for acquiring knowledge because to stand upon it is to stand between alternative ways of thinking and alternative ways of living and to be completely in neither. To remain sensitive to new possibilities and ever widening horizons is in its essence what the life of the mind and the human soul is. Sensitivity, responsiveness, openness—these are the marks of a man or a woman who can learn and who can grow in the Christian life. The hard heart, the closed mind, and the calloused soul are the enemies of both education and religious growth.

To exist on the boundary may either force one to be more sensitive to feelings, ideas, and people or bring a premature hardening of the mental and spiritual life of the student. Both possibilities are open, but I think that it is fair to say that here at C.T.S. the first possibility is the liveliest one. For example, this year's senior class is the first to be graduated since the institution of the Federated Theological Faculty. We have been on the boundary between a new way and an old way in education. We have been on the border line of an ecumenical experiment. In a way we have been guinea pigs—at times, perhaps, unresponsive or rebellious ones—for a great and hopeful experiment in theological education. This experience has opened our eyes; it has made us responsible citizens with a real concern for the opportunities available to us.

In another way we have been on the boundary between the new and the old. As a class we have stood on the boundary between one administration of the Seminary and another.

Again, we have lived on the boundary of a great university. As Seminary students we have been both a part of the life of the University and yet uniquely set apart from it in both the spirit and the aim of our education. By being members of an academic community in the midst of a great city we have lived on the boundary of the life of its people. Life at Fifty-eighth and Woodlawn is a part of the life of Chicago, but it is hardly a characteristic part. Those who know the Gold Coast and the slum, West Madison Street and Lake Shore Drive, know that we live on the fringes of the real life of the city. Though by virtue of our field work and sociological study we may not have very many ivory towers at C.T.S., still the student knows that, even when he works closely with the common people of the city, he cannot share completely their feelings or their thoughts.

In our three years at the Seminary we have lived on the boundary between war and peace. In a nation at war we who were studying for the ministry were exempt from military service, but we lived in a time when our college classmates were donning uniforms and when the university of which we were a part was largely in the hands of the army and the navy and the scientists of war.

In our work in the churches and social agencies we have lived on the boundary between the life of the student and that of the pastor or church and social worker. None of us has devoted himself completely to academic pursuits. And in the work on the field, none of us has been able to identify himself completely with the institution or cause he was serving.

Finally, in these three years we have been on the boundary vocationally, religiously, and intellectually. No mold has been placed upon us. Whether we should be prophets or missionaries, pastors or teachers, has been an open option for us—and we have been able to stand on the boundary. Intellectually and religiously we have occupied a similar position. We have spent three years in a Congregational school whose freedom we would celebrate. No pressure has been exerted to make us Congregationalists; no theological pattern has been forced upon us. In this I believe that we have caught a glimpse of what the essence of Protestantism is. In a way Protestantism is Christianity on the boundary. It is the religious capacity and intention of standing between alternative ways of thinking and of deciding *completely* and *irrevocably* for none. Such a capacity and intention does not mean indecision or failure to act and to act wholeheartedly, but it does mean, and this is the essence of Protestantism, that nothing is absolutized or treated as ultimate except the living God himself. No church, no form of worship, no theology, no ethic can be final. We are on the boundary. God alone has our ultimate concern.

The boundary is a truly propitious place for acquiring knowledge and for growing in the Christian life, because the boundary can make us sensitive to new values. It can open up new worlds of experience to us; it can teach us to discriminate and to evaluate; it can reveal to us the nature of life and of God.

Tonight our class stands on the greatest boundary of all. We are the first Seminary class to be graduated since August, 1945. We are the first class to be called to minister to man in an atomic age. For us this call is pregnant with meaning. This boundary presents the demand of God upon us; it shows us what our ministries must be. It reveals the state of mankind.

[*Please turn to page 25*]

THE TRAINING OF CHRISTIAN LEADERS IS VITAL!

The Chicago Theological Seminary
Offers the Way!

Graham Taylor Hall at The Chicago Theological Seminary

Given by the friends of Dr. Graham Taylor as a memorial to his great life and work.

CHRISTIAN LEADERSHIP THE GREATEST NEED

* * *

Our world faces tremendous tensions in every department of life. The solution of our problems depends on high moral standards and spiritual values. It is the time to reinforce the basic institutions which provide intelligent, aggressive leadership for the Christian forces of the world. With a tradition of freedom and pioneering, with a reputation for attacking all problems courageously, with a strategic location adjacent to the University of Chicago, and included in the fellowship of the Congregational Christian Churches, The Chicago Theological Seminary stands in a place of unprecedented opportunity for Christian leadership, training and service.

There is a shortage of ministers and other Christian leaders in every denomination. There is a constant demand for capable, well-trained ministers who are good preachers, sane and forward-looking community leaders, and wise counselors in times of trouble. The Seminary has no difficulty in placing its graduates. The calls exceed the supply!

The following definite projects for strengthening the Seminary for larger usefulness are set forth in the hope that knowledge of them will result in generous gifts from people of means who, by wills and bequests, will see to it that their money goes to uphold the cause of Christianity and thus worthily represents them in the years to come. Likewise an increasing number of churches and smaller givers will desire to share in this strategic program of putting a larger number of Christian leaders at work in the field.

TWELVE DEFINITE NEEDS

1. *Scholarships for student aid.*—Practically all graduate students preparing for the ministry have exhausted their resources before completing their college work. Endowments are needed

for scholarships to supplement the earnings of students for part-time religious and social service in which they engage while preparing for the ministry. This field work provides valuable laboratory experience, and at the same time enables the students to give expression to their Christian ideals. Without scholarship aid, students would need to devote to non-educational work far too large a proportion of their three short and precious years of study for the ministry.

2. *Fellowships for missionary training.*—These would make possible our selection of especially mature and competent graduate students, sending them out to work for a year or more in home- and foreign-mission fields, and then bringing them back to the Seminary to give a first-hand interpretation of missions, thus helping to create international good will and world peace. Their services would be extended also to the churches.

3. *Six world-church fellowships* of $1,000 each annually—for qualified students from Europe, Asia, Africa, and South America, enabling these promising representatives to undertake graduate study in one of the major theological and university centers in the United States and also to enrich the social and religious life of the Seminary.

4. *Field supervision for Seminary graduates.*—As factories "service their product," so the Seminary should have a department of counsel and assistance to graduates in the early years of their ministry. The largest number of men who leave the pastorate do so during the first five years out of the Seminary. Thus time, money, and consecrated lives are lost because no supervision is provided. Phillips Brooks said that a man's career was largely determined by his first five years out of college. We propose a unique advance in theological education by providing our graduates with personal visits for counsel by trained field-work specialists from the Seminary. Many perplexing situations would be saved; many heartaches prevented; many pastors and churches made more effective!

Professor Pauck Teaching a Class during the Annual Ministers' Week

The small church is the basic unit of the denomination. In such churches our graduates must begin. Both churches and leaders ought to have the benefit of expert, friendly counsel. Two field supervisors are needed for this service.

5. *Rehabilitation of dormitory equipment.*—Twenty-two years ago, three thousand friends gave the Seminary a men's dormitory, fully equipped. Today the rugs and furniture are wearing out. These should be replaced and improved. There are one hundred rooms, and the cost for each will be $250.

6. *Gifts to the current budget* are also important. Nearly 90 per cent of the Seminary's program is endowed. Friends of the past believed in an educated ministry and not only provided for endowment in their wills but gave current gifts. New friends are needed to help carry the current budget, and also to have a share in creating a larger program of service to the churches.

7. *Retiring allowances.*—Professors and the clergy are not covered by Social Security. To attract young and vigorous men to the faculty, the older professors should retire at sixty-five. Gifts are needed to care for veteran professors without cutting into the Seminary's current program.

8. *Enlargement of faculty.*—Funds are needed to provide permanent professorships in psychology and counseling, missions, and sacred music, now covered by part-time instruction; and for additional teaching in religious education, the rural church and supervised field work.

9. *A dormitory for women.*—One of our greatest needs. Twenty years ago, two private homes were acquired, and became the women's residence halls. These were never intended for student life. They are overcrowded and lack modern equipment and privacy for study. Future pastors' wives, directors of religious education, missionaries, church secretaries, and ministers' assistants are handicapped by the lack of suitable housing.

The Seminary Players in a Scene from Professor Eastman's Play, "Eternal Life"

10. *Apartments for married students and missionaries on furlough.*—More and more students come to us married—especially the returning veterans—or marry while in the Seminary. The wives usually study with their husbands. To be effective members of our group life, such students need to live at the Seminary and share in all its activities. Rents are high near the Seminary and the accommodations these students can afford are often undesirable. The building of twenty small apartments is urgent.

11. *A seminary dining hall* where our co-operative student dining-club may function and where the entire Seminary personnel may dine together. This would greatly increase morale and improve present living conditions.

12. *A religious drama workshop.*—A model parish hall with stage, classrooms, and handicraft facilities for work in religious drama and the growing use of arts and crafts in Christian education.

WHY THE SEMINARY NEEDS ADDITIONAL FUNDS

Through the years the Seminary has increased its help to the churches by supervising the activities of its students, contributing speakers for ecclesiastical occasions such as ordinations and installations, conducting Ministers' Week in the winter and co-operating with the Federated Theological Faculty of the University of Chicago in the Pastors' Institute in the summer for the encouragement and stimulation of Christian leaders over a wide area.

The Seminary also renders an ever expanding service to denominational and interdenominational movements—both local, national, and world-wide, thus hastening the day of an ecumenical church.

Having expanded and enlarged its program, the Seminary is now confronted with a serious shrinkage of income from invested funds. To continue our present service, increased resources are needed. To go forward, we call for substantial financial reinforcement.

© Chicago Aerial Survey Co.

An Aerial View of the University of Chicago Neighborhood.

ts to the Main Buildings of The Chicago Theological Seminary

WHAT YOUR GIFTS WILL DO!

The amounts needed to carry out the projects listed are as follows:

1.	Scholarships for Student Aid	$150,000
2.	Fellowships for Missionary Training	150,000
3.	Six World-Church Fellowships	200,000
4.	Field Supervision of Graduates	200,000
5.	Rehabilitation of Dormitory Equipment	25,000
6.	To Supplement Annual Current Budget	17,500*
7.	Faculty Retiring Allowances	300,000
8.	Enlargement of Faculty	600,000
9.	Women's Dormitory	150,000
10.	Apartments for Married Students	150,000
11.	Seminary Dining-Hall	100,000
12.	Model Parish Hall and Drama Workshop	100,000

** All capital accounts except item 6.*

Former President Palmer (now National Moderator) Addressing a Class at a Pastors' Institute in the Seminary Garth

IN TERMS OF INDIVIDUAL GIFTS

Current gifts of any amount are welcome, and will be put to strategic use.

$25—will purchase ten new books for the library.

$50—will enable the pastor of a rural church in the vicinity of Chicago to attend the Seminary for a term.

$75—will provide an Entrance Scholarship for a month for a high-grade graduate coming to the Seminary from one of our Congregational colleges.

$100—will furnish a student stipend for an academic quarter of three months.

$500—will assist a qualified student to engage in a laboratory year of supervised field work.

$1,000—annually for three years—will furnish the theological education of a minister. Why not provide for the training of at least one pastor? Some day you may need him in the service of your own church.

$1,500—will produce an income for a rural and missionary scholarship for a term, thus aiding a student serving a small church or missionary project to complete his training for the ministry.

$4,000—will endow a month's salary each year for a graduate fellow in world-Christianity, to vitalize our missionary outlook by first-hand contact.

$5,000—will provide a year's salary for a professor. The donor's name may be attached to the professorship during the academic year covered by his gift.

$8,000—will endow a month's salary each year for an assistant supervisor to aid graduates in the field.

$8,500—will bring an income for an annual field-work scholarship, to be earned by a student serving in some helpful social or religious work every year, thereby helping to pay for his education.

$10,000—will endow the annual payment toward the retirement annuity for an aged professor.

$15,000—The income from this amount will provide a month's salary each year for a new professor.

$50,000—will build a section of ten dormitory apartments for married students.

$150,000—will endow a chair in psychology and counseling, religious education, missions, sacred music, rural church or field work.

$2,000,000—will give us unparalleled efficiency in program and equipment for training religious leadership for the Middle West, the nation, and our share in the world-wide Christian ministry.

TAX EXEMPTIONS, WILLS, AND BEQUESTS

1. *Taxes.*—Gifts to The Chicago Theological Seminary are deductible from federal income taxes within the 15 per cent provision and are exempt from federal gift taxes. Also, bequests to the Seminary are deductible from federal estate taxes and in some states are not subject to state inheritance taxes. Your total gift thus goes to its designated purpose.

2. *Stocks or bonds* which have increased in value, given to the Seminary, save income taxes on the profit which would be realized upon the sale of such securities.

3. *Wills.* –The making of a will should not be postponed. It is not a sign of approaching death but is a business-like way of giving directions for the use of one's estate. We owe it to the people and the institutions we love to take thought for them. For guidance in drawing your will, the following forms are listed:

Form for Bequest[1]

I give and bequeath unto The Board of Directors of The Chicago Theological Seminary, an Illinois corporation, the sum of _____ dollars, to be expended for the appropriate objects of said corporation.

[1] The legal name of the Institution is "The Board of Directors of The Chicago Theological Seminary." Great care should be exercised in the use of the full name.

A Student Panel Leading a Colloquium in the Seminary Commons

Form for Residuary Clause

All the rest, residue and remainder of my real and personal estate I devise and bequeath unto The Board of Directors of The Chicago Theological Seminary, an Illinois corporation.

Wills and Codicils

A will or codicil should be drawn with care, the assistance of a lawyer being desirable. Most states require only two witnesses, but it is better and safer to have three. The testator must sign in the presence of his witnesses and in their presence declare the instrument his last will and testament. The witnesses then sign in the testator's presence and in the presence of each other. A codicil should be witnessed by three witnesses in the testator's presence, in the same manner.

Memorial Endowment

This form will be drawn up according to agreement between the donor and the Seminary, specifying purposes and safeguarding the use of the fund.

Persons desiring to include the Seminary in their wills may secure expert counsel and legal forms, without charge, upon application.

The following distinguished leaders are responsible for the management of The Chicago Theological Seminary:

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* * *

For further information address:

The Chicago Theological Seminary
5757 University Avenue • Chicago 37 • Illinois
Arthur Cushman McGiffert, Jr., *President*
Robert Cashman, *Business Manager*
Charles W. Keirstead, *Staff Member for Michigan, Minnesota, and Wisconsin*

HAVE YOU MADE YOUR WILL?

Nearly 1,500,000 people died last year in the United States, and only a third of them made wills, although they left billions of dollars in securities for distribution by others.

Remember the Church and its Seminaries in your will. The Church will continue to carry out your highest ideals if you will provide for the training of its ministers.

The Chicago Theological Seminary has been training ministers since 1855. (*See pages 12–13.*)

Too few ministers have the courage to point to the signs of the times, and too few congregations are willing to listen to what must be said. For poets it is somehow easier, and a contemporary one writes:

These are the last songs we shall ever sing together,
This is the last kindness we shall do;
Last roses, fragrance, wood-smoke in November,
Last sea-blue sky of winter, summer lavender, green April weather,
Lilacs at night
. . . . No one will whisper to us.
There will be no one to whisper to.
Only silence; not even forgetting.
Who can forget
What animals lived on the moon? There is no way to remember.
Say goodbye now. Say goodbye forever
To all you know, to all you ever knew;
To man himself, to fried eggs, and the alphabet,
To garden peas, and dogs wagging their tails, and Beethoven,
Apples, and Pericles, and the swallow's flight,
To fire, and Hiroshima.
Farewell, Leonardo.
Farewell, farewell. It is unlikely that anyone hereafter,
Will ever again speak Russian or English or Japanese,
Or have our kind of thoughts, our kind of anguish,
Or dress for dinner, or go to afternoon teas.
All at an end now, the dream, the rust, the corrosion,
The long fever and chill,
Though there is still time left to capture, to try to recall
Something that was important—what was it? Taxes?
Or Nelson at Trafalgar? Or Rome in her might?
Or the way we cleared our fields with Connecticut axes?
Or what somebody said in Galilee, on a hill?
Whatever it was, I think you had better hurry,
Before it ends, completely, once and for all,
And there is no one left to talk to, and worry,
Not even to ask, Did you hear the last explosion?
Did you see the light?[1]

Remember the words of Jeremiah:

I looked at the earth, and lo! it was chaos;
At the heavens, and their light was gone.
I looked at the mountains, and lo! they were quaking
And all the hills swayed to and fro
And all the birds of the air had flown
I looked, and lo! the garden land was desert
And all its cities were ravaged.
The whole land shall be a desolation,
. . . . For this shall the earth mourn,
And the heavens above put on black.

Our ministries are to be ministries in a hard time. We must have the courage to say what must be said and do what must be done. Our message will not be a new message. It will be a message of doom and a call to repentance. We shall turn to cultivating those kinds of human relationships which are of value in themselves, knowing deep in our hearts that the only human relationships which are of value in themselves are those in which God expresses himself—relationships in which we find "joy in the joy of others and sorrow in their sorrows, in which we gain through their gains, and lose through their losses."

The boundary on which we stand tonight makes no new demand except that of its urgency. It is an old boundary which has cut through history and which has been seen by the more clear-sighted in our own time running through the problems of race relations, economics, politics, and diplomacy. Only the demand is clearer and stronger now. We can all see it; we can all sense it; we can all know what it means. This boundary shows that the ultimate foundation of human life is God, and that a denial, a turning-away from God, will destroy not only the highest values and

[1] Robert Nathan, "On the State of Mankind," *Saturday Review of Literature*, February 2, 1946. Used by permission.

potentialities of human life but human life itself. It shows that a new basis of life in communion with God is the only thing that will save us. It is the message of the Old Testament, of John the Baptist, and of Jesus and Paul made more vivid and more decisive for our own time. Our venture is a great one. It is a venture "along the borders of chaos." There is no other way.

THE GATEWAYS OF TIME ARE OPENING

By ROSS SNYDER

[*A sermon delivered by our Associate Professor of Religious Education at the ordination of Philip Anderson and Perry Le Fevre to the Christian ministry.*]

JUST as in the deeps of the ocean, from time to time unseen forces gather into an onrushing tidal wave that floods over man's cities and islands; just as far below the earth's surface, mighty energies seethe and struggle until they break through in volcanic explosion; so in the realm of man, forces unseen rise with gathering momentum. And in a world of routine complacencies and settled orderly habits, the gateways of time suddenly open; and a new vitality—ominous in its greatness for good and evil—emerges in power.

Or to change the metaphor, even as we now have available in a brief moment the gigantic energies which aeons of the world's existence have brought together in the atom, even so long-nurtured demonic and godlike energies of man's essential nature are now being released.

We are ordaining two young men to the Christian ministry at such a period in the long experiment of man. The gateways of time are opening. It is a significant moment—this moment in which they shall play their brief part in the drama of creation—before they, as all men, vanish over the horizon of history.

Walt Whitman had a sense of living in such a moment of history. At the close of another war of the American people, he saw

Beautiful world of new, superber Birth, that rises to my eyes
Like a limitless golden cloud, filling the western sky . . . .
Thou wonder world, yet undefined, unformed
—neither do I define thee
How can I pierce the inpenetrable blank of the future?
I feel thy ominous greatness, evil as well as good;
I watch thee, advancing, absorbing the present, transcending the past
I see thy light lighting and thy shadow shadowing, as if the entire globe
But I do not undertake to define thee—hardly to comprehend thee
I but name thee—thee prophesy—as now!

What is it possible for us to see in our time? Demonic energies released in chain reaction; a generation of companions of these young men, bruised and slain for the iniquities of the world, with the chastisement of our sins laid upon them; the ribald four horsemen of war, famine, pestilence, and death, riding abroad; firebrands of hate that have been thrown, grain-like, over the world. These are not the whole story, but they are here.

How, then, are these young men to act? What kind of persons are they to be?

One possibility is that, careless in responsibility and overfilled with their own importance and powers beyond the ordinary, they will become like Sampson of

old "eyeless in Gaza, at the wheel with slaves."

Another possibility is that they will become the cautious, innocuous persons who ultimately in despair cry out, "I have measured out my life in coffee spoons." That is an ever present danger, for it is of the nature of the "middle class" from which we ministers come and to which we minister. The good Lord well knows that this is no time to ordain to the Christian ministry more men who will "live out their lives in a whisper"; but such most of us are. And we are that because of our middle-class upbringing, motives, and support. The Gospel never wins out against these.

These young men can understand this and can partly exorcise this sin within them by exploring the problem "How does the middle-class mind behave upon a momentous occasion when new decisions and a new order is demanded?" Sometimes it behaves very well, sometimes very badly, for the middle-class mind flees to conform with dominant public opinion, whatever it may be; it flees for a position guaranteeing its feeling and status of superiority to someone. Sociological investigations of the social structure of American communities all reveal this hierarchy of prestige rank and the slavery of all members of the community to it. And we who have risen in that status ladder through becoming ministers are always uneasy in the doing or saying of anything contrary to public opinion or dangerous to that status superiority. Thus a minister becomes good—but good for nothing. He becomes skilled in geniality, in the elaboration of the obvious, and in the restoration of people to their ways of spiritual sickness.

We are not gathered to ordain such men. How are these young men to act? As ministers not ashamed of the Gospel. As persons not ashamed of Christianity at its best, of democracy at its best. They are to minister to a civilization that has partly lost its nerve, without losing theirs. They are to live in hell, without becoming permanent residents thereof.

A great American educator, Horace Mann, once described the kind of persons that they are to be in this way:

> A generation of men above deciding great and eternal principles upon narrow and selfish grounds. . . . . We want no men who will change like the vanes of our steeples with the course of the popular wind; but we want men, who like mountains, will change the course of the wind . . . . men who will speak to this great people in counsel, and not in flattery. We want godlike men who can tame the madness of the times and, speaking divine words in a divine spirit, can say to the raging of human passions, "Peace, be still." Then shall we have more men who will think—not thousandth and ten thousandth transmitters of falsity—not copyists of copyists and blind followers of blind followers; but men who can track the deity in his ways of wisdom.

"Just folks" are desperately in need of friends today. We have partly rid the world of one gang who planned to exploit the rest of us for the sake of a few privileged "superiors." But no one can understand what is happening in the Congress of the United States, and in our world, who does not see that a climactic battle is now joined, in which there is, on one hand, those who have risen to power in a business and world order that has brought us into two devastating world wars and, on the other battle line, a new possibility —not yet clearly seen but in process. Joe Doakes all over the world is caught in the middle of this fight, and he needs friends. He needs friends of large resource in handling life, friends generally available, friends who can witness in personalized and emotionally rich forms to Christian faith as events rush by.

These young men have already given

evidence that they are such friends to "just people."

We need men such as we have been describing for religious leadership and statesmanship today because the gateways of time are opening, and they are opening also to the good. Through long centuries, the nuclear energies of man as a person and son of God have been gathering and intensifying their unseen forces. The ancient energies of freedom and brotherhood and incisive mind, having destroyed feudal society, slavery, and recent terrible forms of autocracy, are now in process toward making all men *persons*. These ancient energies are struggling to be born and to be expressed in *you*. May this so happen. May you have the peace and pure enjoyment of sometimes being this one hundred per cent.

You are adult enough to know that the going will be tough; that man's best is always mixed with frustration and partial defeat. You yourselves have said publicly that life is struggle. Without struggle and trial, there is no victory, no gospel, no song.

One of my favorite poems is Robert Bridges' "Nightingales." It could be addressed to the Christian minister as we have thought of him tonight:

Beautiful must be the mountains whence ye come,
And bright in the fruitful valleys the streams
Wherefrom ye learn your song:
Where are those starry woods? O that I might wander there,
Among the flowers, which in that heavenly air
Bloom the year long!

Nay, barren are those mountains and spent the streams:
Our song is the voice of desire, that haunts our dreams,
A throe of the heart,
Whose pining visions dim, forbidden hopes profound,
No dying cadence nor long sigh can sound,
For all our art.

Alone, aloud in the raptured ear of men
We pour our dark nocturnal secret; and then,
As night is withdrawn
From these sweet-springing meads and bursting boughs of May,
Dream, while the innumerable choir of day
Welcomes the dawn.

There is this difference—the Christian minister is also of "the innumerable choir of day" that "welcomes the dawn."

The gateways of time are opening!

Receive the living energy of the prophet of old:

Go through, go through the gates;
Prepare ye the way of the people.
Cast up, cast up the highway, gather out the stones;
Lift up a standard for the people [Isa. 62:10].

THREE BUILDINGS SPEAK

By Fred Eastman

[*Dr. Eastman, Professor of Biography and Drama, delivered this address at a Vesper Service in Graham Taylor Hall this fall.*]

ON THE elm-shaded campus of the University of Chicago stand more than fifty ivy-covered buildings of neo-Gothic design. Three of these buildings, near the center, have been talking to me lately. Each has a story to tell the world—a story vital to the human race. I cannot tell it here as they have told it, for that would take volumes. But I can quote excerpts from their stories.

THE FIRST BUILDING SPEAKS

"I am the Oriental Institute, and I am the most important building on this campus, for I know more than any of the others about the history of mankind. Within my walls I house relics of past civilizations. For many years my agents have been digging up these relics in old pyramids, temples, and other structures long buried under the sands of time. In some of their diggings my agents have unearthed whole cities which had reached a comparatively high stage of civilization thousands of years ago. . . . . As I have listened to the talk of these men and of other researchers, I have tried to piece together the main outline of the history of man upon this planet. It seems to run something like this:

"First, there was the Old Stone Age, which began no one knows when and lasted down to about 10,000 B.C. In that age man was primitive. He had no settled home but wandered about seeking his food by hunting. Such tools as he had he made of stone: axes, scrapers, spears, and darts. Sometime toward the end of this age he discovered how to make fire and to use it to warm his body and cook his meals. This discovery of fire was the first great landmark in his progress.

"Then, about 10,000 B.C. began the New Stone Age, in which man learned how to domesticate animals and plants, and thus started agriculture. This was the second great landmark in his progress. Some of the nomads gave up their wanderings and settled in the valleys of the great rivers—the Nile, the Tigris, and the Euphrates—where they could plow ground, plant seed, and reap harvests.

"Next came the Bronze Age, beginning about 5000 B.C. By this time man was learning how to use fire to make tools of bronze. Soon he was training oxen to draw metal plows. Further improvements in agriculture enabled him to raise such amounts of grain that parts of the population could be released from the fields to develop other industries. These released men gathered in villages, and the villages grew into cities. It was probably in these cities that man first began to make tools and weapons of iron, thus inaugurating the Iron Age, which seems to have begun about 3000 or 2000 B.C. . . . . At any rate, we know that among the earliest cities were Harappa in India, Ur in the Chaldees, Babylon on the Euphrates, and Thebes in Upper Egypt.

"Now, as life in the cities became more complex, man invented writing to record agreements and laws, and these written records, according to my agents, became the source of much of our history of the people who wrote them. Writing also

made it possible for kings and priests to extend their commands and regulations to wider and wider areas. In time states superceded cities as units of a king's domain. Later, kings took unto themselves the authority that had belonged to the priests and demanded that they be worshiped as god-kings. Thus a *nation* became the supreme object of a citizen's allegiance, and the king of the state his god. The Pharaohs of Egypt and the rulers of Babylon were such god-kings.

"As the power of god-kings grew, their lust for power increased. In the name of seeking security they made war on weaker nations and conquered them. With deadlier weapons wars became more terrible and were followed by famine and pestilence. Whole cities perished and entire countries were desolated, their weaker women and children killed and their strong men led into slavery. The sands of the desert swept over the ruins. Then, centuries later, a new city would be founded over the very site of the old—and the whole process would start again.

"Such is the story my agents have uncovered in their diggings. Out of it all this fact impresses me most: as long as man used his brain and his strength and his tools to subdue Nature he made progress —improved agriculture, built great cities, invented machines to lift the burdens off human backs, found ways to cure diseases, and developed the arts. But when he made his nation his god, and turned from mastering Nature to conquering his fellowman, he only brought destruction upon himself. Will he never learn? Must this civilization perish as the older ones did? Will I be one of the buildings that some future generation will be digging up?"

THE SECOND BUILDING SPEAKS

"I am Eckhart Hall where physics is taught. I am only a few years old, but I've had a most exciting time. I am really the most important building on this campus, for I have been the brain center of the researches in atomic energy. The government has spent more money on my work than the University has been able to spend on the work of all the other buildings combined. But it's not only the money; it's the men who work within my walls that make me proud. They are so young—most of them under thirty—and so intelligent and eager and successful! I'm not allowed to tell all they've done, but this much is no secret: their discovery of the method to release atomic energy marks the beginning of the Atomic Age. This discovery may be as important as the discovery of fire and of agriculture and may mean even more to the future of the human race.

"I've heard these young men talk about the enormous power that is released when they split the atom. They say that the energy in our deposits of coal and oil, and in our waterfalls, is small compared with what we may eventually obtain from atomic fission. With atomic energy men can run great power plants, and the larger factories and ships. Its radioactive properties will aid medical research on the cause and treatment of cancer and other diseases. . . . . All this is in the future, of course, but my young men are on their way.

"That is only one side of my story, however. The other side is a worry to me —a very big worry. These young scientists just now are scared. They call themselves a League of Frightened Men. And this is the reason: our country and the other countries of the world are not thinking much about these constructive uses of this new power, but only of its destructive uses—of atomic bombs. People don't realize how terrible they are. But my young scientists who make them know. They say that the bombs that exploded over Hiroshima and Nagasaki and

Bikini are of a kind already obsolete. It is now theoretically possible to make bombs a thousand times more powerful—so that a single bomb could destroy one of the world's largest cities.

"Against such bombs, they say, no military defense is possible. The leader of the scientific researches within my walls while the first bombs were being made—Dr. Arthur Compton—warned the world what would happen if a war with atomic bombs gets started. He said:

> Jet propelled planes or rockets with atomic warheads will be sent without warning at each of the several hundred enemy production centers. No city of over 100,000 population will remain effective after the first hour of war. At least ten per cent of the attacked nation's population will be wiped out in the initial blow. . . . . Rockets and planes from hidden installations will carry the reply. Though the attacker's citizens may have moved underground, his great cities and his surface production plants will be annihilated. . . . . If the United States were a party to such a war, our cities would be destroyed and about one out of four of us would be killed. If our nation won, we should have gained, perhaps, control of the world. But of what value would this be, with our civilization gone and our population decimated?

I have heard other scientists say that atomic bombs will be supplemented by bombs loaded with disease germs or poison gases so deadly that they may kill all life within a radius of a hundred miles. Such a war would not only destroy civilization; it would send the few survivors back to the Stone Age.

"Yet neither our own military leaders nor those of other countries pay heed to such warnings. Instead, according to the newspapers, our military men are planning a great underground chain of special rocket installations throughout the United States. In deep caverns they propose to store a complete apparatus for destruction, always in full readiness at a moment's notice to hurl its bombs against the cities of some country regarded as our enemy. These cavern armaments are to be controlled from some master control center sunk yet deeper into the earth where electric push buttons can start atomic bombs dropping instantly on any city in the world. . . . . Our Army-Navy Munitions Board is already conducting a survey of the caves of our country with a view to moving into them our great industrial and munitions plants. . . . . Meanwhile our own stock pile of atomic bombs grows larger and larger day by day, breeding suspicion and fear in other countries. Security for every nation is gone. Where will it all end?"

THE THIRD BUILDING SPEAKS

"I am the Chicago Theological Seminary, the building that stands between the Oriental Institute and Eckhart Hall. I have heard their stories and know the reality of the danger they fear: man's present civilization may be destroyed. But I, too, have a story—a story that contains the answer to their questions. I have learned this story from the teachers and students within my walls.

"It is the story of the wisest, the boldest, the most revolutionary young man the world has ever known. He was a carpenter and a teacher when he began his great work and about the age of our young atomic scientists. He lived when the Roman Empire dominated the world. Its god-king, Caesar, was very much like the god-kings the Oriental Institute tells about. The people he ruled had no freedom. Heavy taxes kept them poor and tyranny made them miserable. Since they had neither security nor peace, many of the people wanted to start an armed rebellion against Caesar. But this young man taught them a better way.

"It was the method of transformation from within, not of external violence.

Violence, he told them, was not strong enough. It did not go deep enough to reach the causes of greed and tyranny. Men had something more powerful than violence to use. It was the power of God dwelling in human hearts. Men had but to look inward to find it. This indwelling God was the Father of all men. Therefore all men were brothers. That included Roman oppressors and the people they oppressed. All were brothers, and all were neighbors in one world—God's world. Instead of hating and trying to kill one's enemies, it was God's will that they should be transformed into friends. This transformation could be effected by living a new way of life—a way of brotherhood and mutual aid, of faith and good will. 'Be not overcome of evil,' this young man said, 'but overcome evil with good.'

"Those who followed this transforming way of life he taught belonged to the Kingdom of God—a kingdom more enduring by far than Caesar's. There was nothing easy about belonging to it. It called for a thorough cleansing within and without. It demanded all one had and gave no special privilege because of race or country or color. It required him to take up not a sword but a cross, to serve his fellow-men, not master them, and to suffer persecution and death if need be. He promised no earthly wealth or glory, but the assurance of God's abiding love and fellowship. Meanwhile those who followed this Kingdom-of-God way would be the salt of the earth, the light of the world.

"This was all too strange and revolutionary to be accepted at once. Although the poor and oppressed heard him gladly, there were many who could not meet his challenge; they said it wasn't practical. Others saw that it would mean the end of their special privileges and dominance. These formed a plot against him and hung him on a cross.

"But after his crucifixion the disciples of this young man, convinced that he had been sent by God himself and that this Kingdom-of-God way of life was man's only salvation, began to spread this teaching. They called it the Good News. They spread it among the slaves of the Roman Empire, and it gave them a new sense of dignity and power. In time it grew until it split the Empire itself. Then it spread westward to the peoples around the Atlantic. Missionaries carried it to the Orient, where it has begun to leaven old civilizations. Wherever it has lodged, human life takes on a new dimension, becomes more significant, more precious, more compassionate. Hospitals spring up to care for the sick, schools to teach the young, homes for the orphaned and the aged, and movements for liberty and democracy. All this is part of the history my students have learned.

"Then suddenly the atomic bombs exploded over Hiroshima and Nagasaki. They sounded the doom of our civilization if nations continue the old violent struggles for power. They challenged mankind to a task more tremendous than any since men first listened to the call of Jesus to follow the Kingdom-of-God way of life. It is the task of applying his teachings to international relations.

"That will demand revolutionary changes. Men of good will must unite to create a world community, a world law, and a world government; for only a world government can control such a mighty force as atomic energy. To that world government each nation must be persuaded to delegate some of its sovereign power—especially its sovereign power to make war. For another war—a war with atomic weapons—would mean the death of most of the human race.

"Underlying these changes will be the basic teachings of Jesus: that all men are brothers; that they belong not to the state but to their Creator; that God has

given them immortal souls and they therefore have worth and dignity in his sight and possess inalienable rights to life and liberty which no power on earth may violate; and that their highest loyalty is not to their nation but to God and his world-wide Kingdom.

"Many will not accept this challenge. As in Jesus' day they will say it is not 'practical.' Others will know that it means the end of their special privileges and will seek to crucify Jesus again. But the masses of men who are sick of war and its destruction and who want to live at peace with their fellow-men—will they accept the challenge? Are they ready for the better way—the transforming way that Jesus taught?

"That is the question that stirs the imagination and the courage of my students and teachers and of all who have followed the Kingdom-of-God way of life. They know that individuals are small units and can do little one by one. But the atom, too, is a small unit, but one exploding atom can set off another and that one still another until a chain reaction is created with power enough to destroy this earth. Just so, individuals working upon other individuals can start chain reactions of spiritual energy which, with God's help, may yet save mankind. They can transform human society until it approaches the vision of the prophet of the Book of Revelation: 'I saw a new heaven and a new earth. . . . . And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people. . . . .'

"That is their answer, and mine, to the questions of the Oriental Institute and Eckhart Hall."

ALUMNI NOTES

Compiled by DAN *and* EULALIA WILLIAMS

President Emeritus Albert W. Palmer and Mrs. Palmer have bought a house in California. Their new and permanent address is 1185 Foothill Boulevard, Altadena, California.

1946. *Alden E. Matthews* and his wife, *Derrith Jane*, were commissioned by the American Board at a service in the First Congregational Church of Webster Groves, Missouri, on June 30, 1946. Alden's father, *Harold S. Matthews*, gave the commissioning sermon and *Leland Mann*, '32–'33, the prayer of consecration. Following a period of language study at Yale University, the Matthewses will go to the Foochow Mission in South China.

1945. *Serge and Doris Hummon* are working in the Delta Parish in the upper peninsula of Michigan. The parish consists of five Congregational churches. Serge writes: "I hold three services each Sunday with preaching in Rapid every Sunday and in the outlying churches twice a month each. We also reach our people with our monthly paper, *The Parishioner*. The women's work in the five churches is quite active. I have found that I can reach the heart of the church life through them, and, with the return of open weather, I shall spend a large portion of my time in calling. Doris has worked hard in the churches, preaching when I was away or sick, working with two choirs, and helping with office work. The north country seems to give her good health. She has found pine and lake shore a far cry from her Kansas girlhood."

1945. *Ted and Dorothy Schoonmaker* have a second son, Peter Kimball, born July 31, 1946, in Belmont, Massachussetts.

1945. *Don Wenstrom* has completed a year of successful work at the Crossway Central Mission in London. He returns to Chicago this fall.

1944. *Niel B. Danberg* has gone from the chaplaincy to the Edwards Church, Davenport, Iowa.

1944. *Charles and "Kittu" Riddle* have a son, William Parker, born February 22, 1946, in New Haven, Connecticut.

1943. *Madge and Hadley Finke*'s daughter, Paula Jean, was born June 29, 1946. The Finkes' address is 582 Terry Avenue, Aurora, Illinois.

1942. *Ronald Dickson* is pastor of the Vine Church in Lincoln, Nebraska. A daughter, Raelene Elyse, was born March 20, 1946.

1942. *Bernie and Beth Munger* are in the Providence Memorial Christian Church, Graham, North Carolina. Bernie replied to attacks on labor unions with a letter published in the Graham newspaper. The alumni editor wishes to report that this letter was an exceedingly balanced and able statement. Bernie has also published a sermon in the *Christian Sun*, the organ of the Southern Convention of Congregational Christian churches. The sermon's title is "Bad Religion: Jesus Did Not Like It Then—He Doesn't Like It Now."

1941. The *Philip W. Palmers*, 3407 Bellemeade Avenue, Evansville 14, Indiana, have a second son, Martin William, born February 19, 1946.

1941–42. *Seth Clay*, in the Community Congregational Church, Eau Claire, Michigan, writes, edits, and produces a church paper with magazine format entitled *Our Witness*, "dedicated to the presentation of a liberal Christian witness in this community." The paper contains full summaries of sermons, excerpts from letters from soldiers and missionaries, some poetry and devotional material, and church news.

1940. *Everett Manes*, after completing six years at the Federated Church, El Paso, Illinois, has been installed as minister of the First Congregational Church, Springfield, Illinois.

1936. *Edgar Gregory*'s article, "Why I Oppose Peacetime Military Conscription," appeared in the September *Advance*. Ed was an army chaplain for five years.

1934. *George Helliwell* writes about the experience of his First Congregational Church, Vancouver, Washington, as an interracial church: "Interracialism is assumed, taken for granted in the normal life of a normal church," in *Advance* for September, 1946.

1934–40. A letter has been received from *Marie Regier*, written in July from the Methodist compound in Peiping, China. She writes: "I am in the city and teaching semiprivately, that is, I have two private students, two classes at the Y.W.C.A. A bank staff is one class, and then there are two hours of English in the Peking American Summer School. There is a tremendous demand for English now."

1933. Chaplain Lt. Col. *Joseph C. Sides*, Headquarters Ninth Air Force, has been transferred from Fort Oglethorpe, Georgia, to Biggs Field, El Paso, Texas.

1933. *Jacob Wagner* is now minister of the First German Congregational Church, Crook, Colorado.

1933. Blanche Gertrude Weafer, a daughter, was born to Mr. and Mrs. *Eugene Clyde Weafer* at St. Joseph's Hospital, Bryan, Texas, on May 27. This is the Weafer's fourth child, the others being Gene, Lynn, and Sarah. Mr. Weafer is beginning his fifth year as instructor and field representative at the Allen Military Academy in Bryan.

1932. *Clarence and Mildred Parr* have been at work in the First Church, Albuquerque, New Mexico, in the unusual situation where the church has no building. A heartening and vivid description of their experience, written by Mildred, appears in the September, 1946, *Advance*.

1931. The *Fred Hyslops*' fourth child, David Montgomery, was born May 11, 1946.

1926–28. *E. Wallace Mast* moved in April of this year from the First Church in Flushing to the South Congregational Church, New Britain, Connecticut.

1928. *Reginald Helfferich* writes from Copenhagen: "Just arrived in Denmark from Sweden—Holland and Belgium next. Combining world service work with my first real vacation since I was sixteen."

1927. *Howard R. Towne*, minister of the First Church in Traverse City, Michigan, received the degree of Doctor of Divinity from Olivet College in February, 1946.

1923. *Ray T. Caldwell*, minister of the First Congregational Church of St. Johns, Michigan, was elected moderator of the Michigan Congregational Conference at the annual meeting held in Kalamazoo in May.

In Memoriam

1881. *Dr. Caleb Frank Gates*, veteran Congregational missionary educator in the Near East, and former president of Robert College, Istanbul, Turkey, died in Denver, Colorado, on April 9 at the age of eighty-eight. Born in Chicago, he was graduated from Beloit College in 1877 and the Chicago Theological Seminary in 1881. He was ordained to the Congregational ministry in 1881 and left within a few months for the Near East under the American Board. In addition to his leadership of several educational institutions in Turkey, he was administrator of famine relief following the Armenian massacres in 1895 and was later chairman of the Near East Relief Committee in Istanbul. Dr. Gates was the author of *A Christian Business Man, The Life of Caleb Foote Gates*, and *Not to Me Only, a Record of Half a Century in Turkey*.

1896. *Rev. Charles Leon Mears* died in California on July 10 at the age of seventy-six. He was born in Michigan and graduated from Olivet College in 1891. He was ordained in Excelsior, Michigan, fifty years ago this year and was married in the same church one year later. Mr. Mears held pastorates in Minnesota, Wisconsin, Washington, Nevada, and California. Ill-health forced him to retire in 1940 from his last pastorate at Fairfax, California, when he was made pastor emeritus of the Fairfax Church. He had been living with his wife and daughter in Chula Vista, California, since his retirement.

BOOK REVIEWS

THE IDEA OF CHRIST IN THE GOSPELS

By George Santayana. Scribner's, 1946. 254 pp. $2.75.

Taking the Gospels as they stand, without seeking the historical Jesus behind them, Santayana's aim in this book is to study the picture they present of the divine in its relation to the human, both in Christ himself and in man generally. It thus represents a philosopher's approach to the subject rather than a historian's. The author is well acquainted with modern gospel study and, indeed, supports his starting-off point by references to the results of form criticism of the Gospels. But the chief interest in the work lies in the exposition of the operation of spirit in human nature.

In the first of the two parts Santayana examines various aspects of the portrait of Christ in the Gospels, his titles, teaching, prayers, passion, and resurrection. In all these he finds light upon the divine life in man. Notable is the recognition he gives to the Jewish elements in the Christian outlook—its "monarchical theism," its insistence on the positive value and reality of the natural world, and its view of personality and personal freedom. Pantheism is thus excluded. In the second part the author considers various implications of the study he has made, especially with regard to the fatherhood of God and the mystery of incarnation.

The conclusions are in line rather with the outlook of the Fourth Gospel than the others, but Santayana's symbolic interpretation is such that he departs rather widely from all of them. For him the portrait of Christ is a profoundly significant product of the myth-building capacities of the soul, testifying to ultimate realities. In the tension between the divine and human nature in Christ—for in Mark and in John particularly the former manifests itself in strange and abrupt ways—we see the intermittence of the divine life in man. It is insisted that Christ is not merely an inspired man but really God become man. This does not occur with other men who transcend the common lot. In their case the spirit attains to special and diverse fulfilments. The Gospels show Christ's appreciation of all such aspirations of the spirit in men, but his own vocation was unique and central.

The author carries out his special purpose with great impressiveness. Criticism would fix upon several points, however. His indifference to the historical problem is evidently related to a failure to grasp the historical-mindedness of Jewish-Christian religion. After all, the idea

of Christ and its embodiment grew out of concrete historical travail. Man's myth-building powers, if they are to be so characterized, attain to no such sublimity in and of themselves or in the commoner experience of other cultures. It is notable also that Santayana deals more effectively with the incarnation than with redemption. The overcoming of the world signifies in the Gospels definitive victory over evil and the assured fulfilment of the purpose of God. Such triumph, with its full moral implications, is not really a part of the present reconstruction.

AMOS N. WILDER

THE NEW TESTAMENT: ITS MAKING AND MEANING

By Albert E. Barnett. Abingdon-Cokesbury, 1946. 292 pp. $2.50.

The author of this book taught here in the Federated Theological Faculty during its first year of operation and is now professor of New Testament interpretation in Garrett Theological Institute. His graduate work at Chicago under Dr. Goodspeed's stimulus led him to his special study of the influence of Paul on later Christian writings. In the present volume he writes an introduction to the New Testament which bears the special mark and offers the special insights of that investigation. The book is written with the needs of college and seminary students in mind but also for the qualified general reader.

One can speak of three special aspects of the work which somewhat distinguish it from the main run of introductions. In the first place, there is more than usual care given to the literary relationships of the writings and the external evidence—a special interest of the author—and one put to good use in dating the books and explaining them. Second, a group of particular views connected with scholarship at the University of Chicago is incorporated into the whole picture of the emergence of the New Testament. Thus Professor Goodspeed's view of Ephesians as a covering epistle, presumably written by Onesimus, for the publication of Paul's letters; the theory that this publication was stimulated by the appearance of Luke-Acts, with its heroic picture of Paul; John Knox's view of Philemon (though not his view of Acts); the belief that the writing of I Peter and I Clement were in part prompted by Hebrews' challenge to the Roman Christians to bear their proper testimony; and, finally, the view that I Peter was also occasioned by the desire to correct the harmful effects of the Apocalypse in inviting Christians to a mood that might be considered seditious or at least vengeful. In the third place, as the title indicates, the author assigns special sections to the messages of the various books, not generally found in the typical introduction.

The books are treated in what Dr. Barnett sees as the chronological order of their writing, beginning with Galatians in A.D. 50 and closing with the Pastoral Epistles, A.D. 160–75. In notably clear arrangement and style the reader is presented with the facts as to authorship, original readers, date, place of origin, and message of each book. The treatment of the Gospels is preceded by a particularly helpful chapter on their origin, including a balanced assessment of form criticism. The Smith-Goodspeed translation is used throughout.

The reader will find values here absent from existing introductions of this general character. On the other hand, while considerable detail is given to the discussions, and while recent developments of scholarship are incorporated at many points, the scope and aim of the book do not permit it to be so complete in its canvass of the problems as might sometimes be desired. Thus the basis of I Peter in a baptismal discourse is not considered. A different author for I, II, and III John from that of the Fourth Gospel is maintained on general grounds, but there is no space to document the case. Significant features of recent study of John and of I John in other respects are not here treated, nor are the sources of the first part of Acts examined. The character of the book necessitates brevity on such matters. A larger problem arises in connection with the attempt to present the message of the books in such brief compass. The reader will have the benefit of a judicious digest, but the reach and implications of the New Testament theology cannot be conveyed in this way. The priceless developments of Paul's thought in II Cor. 1–7:16, for example, have to be merely glanced at in seven lines of

text. These queries apart, one cannot sufficiently admire the care and clarity with which the chief aspects of this extensive task are handled.

AMOS N. WILDER

THREE HUNDRED FAVORITE POEMS

Compiled by Thomas Curtis Clark. Willett, Clark, 1945. 122 pp. $1.00.

The compiler, who has rendered such well-known service especially to the churches by his own poems and anthologies, limits himself in this volume to familiar classics or homely verses calculated to give immediate pleasure to the rank and file of readers. As the jacket says, "he knows the kind of poems average people like." Here are short poems and lyrics from the chief masters of English and American song; homespun verses of Celia Thaxter, Ella Wheeler Wilcox, and Eugene Field; a group of war poems; and a section of light verse and nonsense verse. This is a volume for relaxation with old favorites.

AMOS N. WILDER

RELIGION IN AMERICA

By Willard L. Sperry. Macmillan, 1946. 318 pp. $2.50.

G. K. Chesterton once advised a British friend to take a trip to the Continent so that on his return he might understand England better. Dean Sperry's book is such a round-trip ticket of understanding. He writes for readers in England. He selects for special attention those features of Christianity in America which are peculiar to us and at the same time characteristic of our culture as a whole. He explains our ways in terms of contrast and parallel to English ways.

Dr. Sperry understands England as well as New England America. Indeed, in taste and culture and experience he is himself almost half-British. That explains, perhaps, why his book stands so high in a special class of merit among volumes about religion in America. The foreign authors of such books present a picture which to American readers seems a caricature or at least an exaggeration and so fails in persuasiveness. But Dean Sperry knows us well, and yet his judgments have a perspective which gives them a piquancy, a sharpness of thrust and sense of reality, which even books by some Americans all too frequently lack. It is refreshing, though disturbing, to have things we take for granted challenged in the emphatic understatement of his style.

The Englishman, according to Dean Sperry, must accept four propositions if he is to understand how religion in America has come to be what it is: the absence of anything like an established church; the rankly individualistic character of American religious life; our immense and indomitable optimism; and the fact that the churches are not the sole channel for the expression of religion in America. Once these generalizations are accepted, the English (and American) reader is ready to consider the Colonial inheritance, the separation of church and state (its causes and its consequences), the denominations (with deliberately disproportionate emphasis on the small sects), the parish church, American theology, religious education, the Negro churches, American Catholicism, and church union.

Dean Sperry concludes his exposition with some trenchant and sober second thoughts about the future of religion in America. Here he best succeeds in avoiding the New England provincialism which, despite a generous reference to place names in the Midwest, the South, and the Southwest (but not the West Coast), dominates the book. This final and prophetic chapter raises critical issues. How shall a Protestantism organized predominantly on the congregational pattern (churches of this polity comprise 19,000,000–23,000,000 persons) handle the increasing standardization and centralization of our national life? Now that we have come to the end of the escapist period of American history, how will American citizens and Christians deal with our inherited optimism? How shall we resolve the contradiction "between the disparagement of human nature meted out by orthodox theology [traditional or neo] and the vote of confidence in human nature given by our equally orthodox democracy"? What is to be the religion of the young pagans, those second-generation young people whose parents were the beneficiaries and at the same time, in Schleiermacher's telling phrase, the "cultivated among the despisers" of organized Christianity? How

shall American church people avoid a half-century of being condemned to moral mediocrity because they have not entered deeply enough into the fellowship of the world's suffering? Can America abandon its isolationism and Britain its imperialism so that they may cooperate in trying to save civilization?

This chapter deserves the wide circulation which reprinting in such a magazine as the *Reader's Digest* would give it.

The book as a whole is accurate, judicious, witty, cultured, searching, and disarmingly provocative.

Its forty pages of appendixes by Ralph Lazzaro, instructor in the Harvard Divinity School, provide a useful compendium of some of the historic and contemporary facts which are basic to an understanding of religion in America.

ARTHUR CUSHMAN MCGIFFERT, JR.

TRUTHS MEN LIVE BY

By John A. O'Brien. Macmillan, 1946. 427 pp. $2.75.

This is a book which Protestants should examine and profit by. According to external and internal evidence, its author is a Roman Catholic. He is professor of the philosophy of religion at the University of Notre Dame. The familiar label of Roman ecclesiastical approval —*Nihil obstat, imprimatur*—is printed on the reverse of the title-page.

Internal evidence likewise marks its Catholic authorship. Professor O'Brien is a Schoolman. He classifies himself among the modern Scholastic philosophers. His vocabulary includes such terms as "consubstantial," "substance and accidents," "secondary causes," and "essentiality." The Roman pontiffs and the Church Fathers are quoted, if infrequently, certainly authoritatively. Negative internal evidence includes the absence of any reliance on mysticism and the neglect, among his "theistic proofs," of the operation of God in history, which is so dominant an emphasis in much Protestant theology today. Both these oversights are characteristic of the rationalism the author so ably and persuasively champions.

All the more clearly, therefore, does the value of the book for Protestants stand out. Catholics and Protestants get at their Christianity in different ways and with contrasting emphases. But they meet at common points of belief and commitment: a personal God whose name is Love and whose distinctive will is "the law of surplus service," the second mile; man free, responsible, and immortal; Christ, "the untarnished mirror of the Most High."

It is well to remember that we share a common faith and cause, and to seek footing on that common ground, when many of the subordinate things both Protestants and Catholics do are rightly offensive to each other.

ARTHUR CUSHMAN MCGIFFERT, JR.

THE PRACTICE OF RELIGION

By Frederick C. Grant. Macmillan, 1946. 264 pp. $2.50.

Underline the word "practice" in the title of this book, so wisely and thoughtfully and yet unpretentiously written. Dr. Grant deals with prayer and mysticism, sacraments, morality, and suffering. Doctrines concern him only in so far as they affect practice.

Dr. Grant is the strong advocate of the Christian religion, steeped in its history, ardent devotee of its institutional life. Its vocabulary and its grammatical forms are second nature to him, and he has aimed his book at people nominally within organized Christianity who need to discover in their own experience the meaning and value of the rudiments of religion.

I described this book as unpretentiously written, meaning that it is simple and engaging in its presentation. But it exhibits one element of pretense, and that quite unconsciously. Its title professes it to be a book about religion. Actually, it is a book about Christianity. Congregationalist readers may well be surprised to observe that its author is America's leading Episcopalian scholar.

ARTHUR CUSHMAN MCGIFFERT, JR.

THE PEACE THAT IS LEFT

By Émile Cammaerts. Harper, 1946. 150 pp. $2.00.

The author is a Belgian poet who for a dozen years has served as professor of Belgian studies at the University of London. Each of

the nine reflections ends with a prayer of beauty and power. Thereby we can observe the relation between the author's reflective thinking and his personal religion. In many thinkers this relationship exhibits a curious religious lag. The book includes quotations from comments made by Professor Cammaerts' daughter, to whom he showed his manuscript. His ensuing responses enliven and elucidate the thought of many of the chapters. He combines, as do few books on peace, the inner and external aspects of peace, the emotional and the political, the spiritual and the temporal. Of both kinds of peace tonic things are said.

The exposition takes the form of meditations on great texts: the peace of God which passeth all understanding; blessed are the peacemakers; he preached peace to you which were afar off and to them that were nigh; the unity of the Spirit in the bond of peace; the work of righteousness shall be peace.

Professor Cammaerts reminds us how central, how comprehensive, how interrelated, and how varied in Scripture is the gospel of peace.

ARTHUR CUSHMAN MCGIFFERT, JR.

IN HIM IS LIFE

By Robert H. Beaven. Abingdon-Cokesbury, 1946. 188 pp. $1.50.

The author uses human friendship as his primary analogy for interpreting the Christian faith and for comprehending the half-truths of orthodoxy and modernism. What were our forefathers trying to say when they spoke of God's will for men, the life of God with man, and of man with God? And what do they mean today? These are central questions, and they receive solid and illuminating answers. Dr. Beaven's pages present a fresh, attractive, and helpful approach to the meaning which the traditional concepts of Christian faith can have for men living in the modern world. His coming to Chicago as president of the Baptist Missionary Training School is a welcome and hopeful event.

ARTHUR CUSHMAN MCGIFFERT, JR.

GREAT WRITERS AS INTERPRETERS OF RELIGION

By Edwin Mims. Abingdon-Cokesbury, 1945. 176 pp. $1.50.

Ministers who make little use of their potential spiritual resources in great literature merit the indictments brought against them by John Milton and John Donne. Said Milton, speaking of their congregations, "The hungry sheep look up, and are not fed." Said Donne, writing of their sermons, "The infirmity of the preacher diminisheth the Word." Professor Mims of Vanderbilt University, in his Introduction to these Cole Lectures, quotes these indictments and proceeds to make a most persuasive appeal for a wider reading of the English classics among ministers and others "who have listened too much to the dead voices of the living, and too little to the living voices of the dead."

In the five succeeding chapters he discusses the great writers as (1) harmonizers of culture and religion, citing especially Matthew Arnold, Browning, Thomas Huxley, Emerson, Cardinal Newman, William James, and Paul Elmer More; (2) champions of the moral law, with illustrations from the writings of Bunyan, Hawthorne, Milton, and Shakespeare; (3) prophets and seers, such as Carlyle, Ruskin, Emerson, and Whitman; (4) revealers of beauty, wonder and mystery: Keats and Shelley, Byron and Wordsworth, Tennyson and Lanier; and (5) defenders of the faith—the great Victorians again.

In each chapter he takes his departure from the Bible, presenting great biblical writers as men of insight and imagination who interpreted the spiritual problems of their day. He then goes on to consider the great moderns as their successors dealing with new forms of the same problems. He achieves a dramatic interest by showing the conflicts between these moderns and their contemporary writers who spoke (and still speak) for various brands of secularism. Thus, in the chapter on "Champions of the Moral Order," he quotes Hitler's blast against Judaism and Christianity and sets against it Thomas Mann's short novel (in *The Ten Commandments*) of Moses and the spiritual experience out of which came the decalogue of our Bible. The contrasting quotations leave no doubt as to which writer brings the perspectives of eternity to the contemporary scene.

It would be easy to quarrel with Professor

Mims about his classifications and about his selections and the proportionate attention he gives to various writers. One wonders, for example, why Shakespeare is the only dramatist whose writings are discussed. But perhaps the most serious criticism to which the book exposes itself is in the author's acceptance of Matthew Arnold's definition of culture as "a good definition of religion." Culture, said Arnold, is "a harmonious expansion of all the powers which make the beauty and worth of human nature." Such harmonious expansion is surely one of the major purposes of any humane religion. But Christ went further than to declare that he came that people might have a more abundant life. He demonstrated a way—the only way—to attain it: the way of the cross. This *method* of sacrificial suffering is as much a part of the Christian religion as its aim. Professor Mims might well have made the distinction and cited the great writers' emphasis upon it in their deeper and more abiding works.

These criticisms should not weigh too heavily against the book as a whole, for in the balances its positive contributions far outweigh its sins of omission. Every decade seems to produce at least one book on this timeless theme. This reviewer knows of none that will have a more honored place in his library. He intends to make it required reading in his course on "Masterpieces of Religious Literature."

FRED EASTMAN

THE INCARNATION OF THE WORD OF GOD

By St. Athanasius. Translated by a Religious of C.S.M.V. S.TH. Macmillan, 1946. 96 pp. $1.50.

One of the advantages of our time is the increasing number of fresh translations of some of the major works of the Church Fathers. The *De incarnatione verbi Dei* by Athanasius is one of the great books in Christian literature, and this translation by a member of the Community of St. Mary the Virgin at Wantages is vital, intriguing, readable. An introduction by C. S. Lewis (to whom the translation is dedicated) is done in that author's inimitable style, though his appeal to read the old books firsthand is somewhat out of date or beside the point on this campus. Let us have more such translations of the works of the Fathers.

MERVIN M. DEEMS

THOSE OF THE WAY

By Willard L. Sperry. Harper, 1945. 146 pp. $1.50.

Lent provides the setting for these brief but beautifully expressive essays on the various kinds of ways a Christian may or must travel. Designed for Lenten reading, there is nothing within the chapters to limit their inspiration to any particular season of the church year.

MERVIN M. DEEMS

THE RETURN TO JAPAN

Report of the Christian Deputation to Japan. Friendship Press, 1946. 64 pp. $0.25.

Shortly after the cessation of hostilities between Japan and the United States, a deputation of four Christian leaders—Douglas Horton, Bishop James C. Baker, Luman J. Shafer, and Walter Van Kirk—went to Japan "in the belief that the one supreme need of the world is devotion to Jesus Christ and that we cannot be united in our devotion to Him and not united to each other." This is their report, and it should find its way into every Christian home throughout this land. The deputation finds that the "G.I.'s of the army of occupation have won many of the Japanese people." In accounting for Japan's change in sentiment toward our country, the deputation emphasizes "the wise administration of General MacArthur and his aides." In the area of assistance to a stricken people the Christian leaders emphasize the necessity for quick relief, especially food, and also recommend the sending of Christian literature in English and Japanese.

MERVIN M. DEEMS

CHRISTIAN WORLD MISSION

Edited by William K. Anderson. Commission on Ministerial Training, The Methodist Church, 1946. 275 pp. $2.00.

Thirty leaders representative of Christianity around the world have contributed their thought to the general theme announced as the

title of the book, although each has his individual interest. Nineteen of the thirty chapters were given as lectures at the Twenty-sixth Annual Conference on Ministerial Training. It is impossible in a review as brief as this must be to give a clear report of the contents of this book. As in all symposiums, some contributions are better than others. Yet there is a remarkable unanimity of message which these eminent authors have to tell us. It is this: (1) we live in a critical, cataclysmic age (the essays are written in the blinding light of atomic energy!); (2) Christianity can meet our need, for it is universal in message and global in mission; (3) the church has already greatly ministered to man's deep needs in wartime; and (4) the church faces an unprecedented opportunity in these early days of peace. Therefore the Christian world mission advances from feasibility to necessity. Great names are among the contributors, but to mention them might detract from some of the lesser lights whose chapters often are as good, if not better.

MERVIN M. DEEMS

RELIGION IN RUSSIA

By Robert Pierce Casey. Harper, 1946. 198 pp. $2.50.

One of the startling characteristics of this book, as far as I am in a position to judge, is its fairness. Another is its aura of "at-home-ness" in Russian literature and society. These chapters form an important contribution to the increasing amount of material on Russia. They are the Lowell Lectures delivered in King's Chapel, 1945.

The author first describes the Imperial church more particularly from the reign of Peter the Great to 1917 and then gives an account of Russian dissent (Roman Catholic, Protestant, and Russian dissidents). Perhaps the next chapter on "Anti-religious Theory in Russia" is the most important in the book, since it shows how Marx and Engels constructed a new Hegelianism by substituting economic factors for the absolute Idea, and how, later, the antireligious sentiment of Lenin matched that of Marx. If one wishes to understand the ideological basis of Communist policy in regard to religion, he must keep this chapter in mind. The author then goes on to show how this antireligious policy became active in the months following the revolution. A chapter on "Prospects" and an Epilogue, which serves to bring the story down to date, complete the book.

The author is professor in Brown University and priest in the Episcopal church. As the former he is constrained to handle his material in the disinterested manner of historical research. As the latter he frankly confesses his enthusiasm for doing whatever he can to reconstruct the world and to improve the relationship existing between his communion and Russian orthodoxy. Mr. Casey knows his sources. His history comes out of original Russian material, and he tells his story from both a literary and a sociological point of view. He is concerned not merely with what laws were passed but to show what effect these measures had upon the life and spirit of a great people. Ministers would do well to invest in this book.

MERVIN M. DEEMS

THE UNITED STATES MOVES ACROSS THE PACIFIC

By Kenneth Scott Latourette. Harper, 1946. 174 pp. $2.00.

The United States has been interested in the Orient since the latter part of the eighteenth century. Our concern over Far Eastern affairs paralleled the westward expansion across the continent by the pioneers. Professor Latourette's thesis is that we are now more involved than ever and had better realize and accept our responsibility. For if we do the job that seems cut out for us, we shall be across the Pacific, in one way or another, for a long time to come.

The book has three chapters, dealing with the past ("The Far-Eastward Drive of the United States"), the present ("The Far East with which the United States Must Reckon"), and the immediate future ("The Far Eastern Policy of the United States in the Years Immediately Ahead").

This is not a history of the Far East. Professor Latourette has done that in another volume. Rather it is a summons to our country to maintain the policy of the open door and

to support an international organization which will adjudicate oriental problems.

We need this sort of book now to keep us aware of our duty to humanity. The achievement of Philippine independence must not be interpreted as our withdrawal from the Pacific. Rather it should serve as evidence that we mean what we say when we talk about independence, territorial integrity, and freedom. Unfortunately, there is still a remnant in this country—it may be a powerful remnant—which is isolationist. Such pseudo-leaders ought to be confronted by the forward-looking Christian statesmanship of this book.

MERVIN M. DEEMS

CHRIST AND MAN'S DILEMMA

By George Arthur Buttrick. Abingdon-Cokesbury, 1946. 224 pp. $2.00.

Man's dilemma is that he is ignorant, yet aware of his ignorance; sinful, and he knows he is; mortal, and chained to this mortality. For his ignorance he needs revelation; for his wickedness, redemption; from his mortality, deliverance. Upon each part of this dilemma the author brings to bear the fact of Christ, under whose guardianship and guidance alone these problems may be resolved. Then Dr. Buttrick confronts three other areas (business, education, the machine) with Christ, with startling challenges and possibilities.

In style, approach to subject, and treatment this book reminds one of the author's *The Christian Fact and Modern Doubt* about a decade ago. But there is an urgency and immediacy in this present writing which even the most casual reader cannot miss. This book, after simmering many months, was "brought to boil" by the atomic bomb.

Dr. Buttrick is a scintillating preacher, and what he has to say reads well. Indeed, it makes one want to preach. It does even more than that. It commends the reader to God, the Father in heaven, and commits him afresh to the way of Christ on earth.

MERVIN M. DEEMS

CITIZENSHIP AND THE NEW DAY

By Parley Paul Womer. Abingdon-Cokesbury, 1945. 307 pp. $3.00.

This is a modest and a helpful book. The designation "modest" may seem strange for an inclusive type of study such as President Womer has made. Though it makes no pretension to originality, it has attempted to bring the resources of the past to bear upon the difficult task of creating a high sense of citizenship on the part of contemporary Americans.

The materials of this book constitute the basis of a course in citizenship developed at Washburn College, designed to increase appreciation of and participation in the citizenship process. The value of the book is heightened by the fact that the course has been in operation for a number of years so that this volume contains helpful material used successfully in the course and also appraises the objective of such a program from a yet larger perspective.

Fortunately, it is written for the layman and contains a helpful panorama of the processes whereby the democratic ideals became integrated into American life. Both the use and the abuse of this heritage are frankly presented.

Liberty, equality, and fraternity are analyzed in terms of their significance for American life. The chapter on "Social Justice and Free Enterprise" is a very fair statement of the economic bases for much of America's distortion of the democratic processes. Such themes as "The Penal System and World Order" are likewise treated for their significance in the whole American system.

The third major division of the volume deals with education for citizenship, recognizing as educational factors the family, the school, and the groups both formal and informal which have come into existence for the purpose of improving political life in the nation. Though the author has high hope for and profound faith in the educational process, he is wholly aware of the necessity for and the indispensableness of a solid religious foundation for the ideals and virtues upon which the democratic life depends. The reason for this, the author believes, is in part the unwillingness to accept the idea of the essential oneness of humanity and the fact that it is in God that we have our being.

The comprehensiveness and the relevant

nature of the contents of this book may account for the fact that the classes dealing with this subject grew so large that they had to be closed to further admission.

VICTOR OBENHAUS

JUSTICE AND THE SOCIAL ORDER

By Emil Brunner. Harper, 1945. 304 pp. $3.00.

Though Emil Brunner has given the clue to much of the content of this book in his previous writings, he has not heretofore assembled the results of his theological study as it bears on the social issues confronting our generation. Because theological thinking must ultimately end in action and have a practical implication, the author has surveyed the major areas in modern life wherein the concept of justice has relevance.

Brunner contends that Protestant Christianity has had no systematic theory of justice. The consequences of this are all too apparent. Merely relying upon a concept of "natural law" is inadequate because natural law as conceived by those who rely upon it may serve as the instrument in creating a totalitarian society. Justice, therefore, must depend upon something more profound and elemental than the formulation of "natural law."

Because justice and love are ultimately inseparable, they cannot be linked with institutions. Nevertheless, justice as concerned with the relations of persons to persons in an ongoing society must be realized through institutions. Here is the eternal paradox, namely, how to avoid the anarchy which is created where the rights of persons are held as paramount when the exercise of those rights makes for chaos unless regulated by man-made agencies.

Brunner resolves this dilemma by looking beyond the necessary human regulations to the supreme law or the primal order which is God-given. God as Creator presents man with the materials and relationships of life which must be utilized in full realization that they are God-given.

For our day, Brunner contends, the areas assigned to Caesar and to Christ provide no dualism, for it is the same God who provides both. The law of the state must serve the ideal of love in the welfare of the community. The Christian therefore must look for the principle behind all formulations of law and justice, seeking those means by which love can fulfil justice.

The interrelated concept of justice and love is then applied by the author to politics, the family, the economic order, and international relations.

In a democracy it is inevitable that Christian thinkers come to grips with the problem of the use of power in a democratic society. The swift movements of our time toward an economic and political abyss make imperative a consideration of Brunner's thesis as applied to the critical areas in our society. He has achieved a measure of specificity despite the encyclopedic nature of the subject and its application. This is a foundation volume for Christian thinking and action in the atomic age.

VICTOR OBENHAUS

CHRISTIAN LEADERSHIP IN A WORLD SOCIETY

By Justin Wroe Nixon and Winthrop Still Hudson. Colgate-Rochester Divinity School, 1945. 271 pp. $1.00.

This volume comprises essays by students and colleagues of Conrad Henry Moehlman, in celebration of his significant work over many years in Colgate-Rochester Divinity School. The writers set forth the tasks of religion in our new world and conceive that they are pointing on beyond the work which the church has done up to now. They deal with the problems of Christian leadership in a world which is now a society but needs to have the qualities of community. They deal with the nature of our world, race relations, economic justice, government, religious prejudices, and the divisive nature of religion.

Part II sets forth the resources of Christianity to meet the types of efforts which must be made in the kind of world in which we live today.

The volume contains a selected list of the writings of Conrad Henry Moehlman and, in addition to honoring him, sets forth glimpses of

the new era into which the Christian church may be moving.

SAMUEL C. KINCHELOE

THE NEW LEVIATHAN

By Paul Hutchinson. Willett, Clark, 1946. 233 pp. $2.00.

Here are "ten tense chapters" on the contemporary resurrection of Thomas Hobbes. Between the execution of Charles I and the ascension of Cromwell as Lord Protector, Hobbes held that the state reaches its perfection when by mutual consent men have surrendered all authority to one ruler, "that great Leviathan . . . . that mortal God to which we owe under the immortal God our peace and defense." John Locke picked up the idea of social contract but led only to strictly limited powers and was thus the ideological sire of the American Revolution.

Dr. Hutchinson properly deplores all absolute "statism" in either its Fascist or its Communist forms. He correctly cites the absolutism of the state in time of total war, although we have gained some freedom of conscience, but very little freedom of action, for the conscientious objector. He further delineates imperial leviathan and deplores its possible emergence in a world state. Further skeptical of the social service state and a planned economy, in either its New Deal patterns or the British Labor party, his party line forms on the right.

It is not by accident that this volume is indorsed by the *Chicago Tribune* as "the most important religious book for 1946" and by James W. Fifield: "Hutchinson puts his thesis most clearly—that a monster, mortal-god state is developing and will devour us unless we curb it." Incidentally, two years ago Dr. Hutchinson's *Christian Century* ran ads for Dr. Fifield's *Spiritual Mobilization* which said, "For a decade we have been moving away from the Hobbes tradition toward the Rousseau concept of the state." This would mean in the direction of liberty!

This volume does insufficient justice to the protective functions of the state as a dike against the demon and an ark from anarchy. It fails to appreciate the flexibility and durability of democracy and the possibilities of a "middle way." If it inveighs against the state's invasion of economics, *à la* Hayek's *Reader's Digest*–plugged *Road to Serfdom*, it ought also to cite the rebuttal in Polyani's *The Great Transformation*.

But this is an important book, couched to arouse those dormant to the encroachments of the state, and bound therefore to stimulate those who plead the service of the state as commonwealth. It rightly holds that the state was made for the people, not the people for the state. In discussion of religious liberty it does quite as strenuous battle against a totalitarian church as against a totalitarian state.

The resolution of individual freedom and social cohesion might be strengthened by Luther's aphorism, "A Christian man is a most free lord of all things and subject to none; a Christian man is a most dutiful servant of all things and subject to everyone."

ALFRED W. SWAN

FAITH THROUGH REASON: A MODERN INTERPRETATION OF JUDAISM

By Charles and Bertie G. Schwartz. Macmillan, 1946. x+189 pp. $2.00.

The publishers inform us that the authors wrote this book in the belief that "no book had been written, at least in recent years, presenting to the general adult reading public from a layman's viewpoint a comprehensive statement of their religion."

This belief is probably justified. Moreover, since the authors are both experienced lawyers, they have probably been more successful than many rabbis and Jewish theologians in giving a simple, logical, and clear analysis of Jewish doctrine and practice.

Their general point of view in presenting the ethos of Judaism is illustrated by the following statements. "Religion is divine but organized religion is a human institution" (p. 1). "Judaism is opposed to austerity in life. . . . . Man is a social being and must not separate himself from his fellow-man" (p. 8). "Judaism, is a democratic religion—God is always available and accessible—it is as if God were the head of a large organization, the door of whose office was always open to all employees (the human race)" (p. 9).

The authors are very fair in their discussion

of the relation of Judaism to Christianity. Their apologia for Jewish doctrine is not deformed by excessive ethnocentrism.

While the book admirably serves its restricted purpose as a layman's handbook, a reader would be disappointed who expected to find in it any profound analysis of theological, social, and cultural factors in the history of Judaism. What it does succeed in doing is to give a discriminating and, on the whole, accurate survey of biblical and rabbinic teaching concerning the nature of God, revelation, sin, retribution, the Messiah, prayer, etc. However, in spite of the authors' conscientious attempt to be accurate, they have permitted a number of errors in historical fact to creep into the book (pp. 54, 57, 64, 118, 121, 131, 133). If they plan a second edition, they might consider adding an index.

RALPH MARCUS

BEST SERMONS—1946 EDITION

Edited by G. Paul Butler. Harper, 1946. 324 pp. $2.75.

The excellence of the fifty-two sermons in this anthology evidences the vast amount of effort and good judgment exercised by the editor and his Protestant, Jewish, and Catholic advisory committees. Sermons were selected "of such universal appeal that they could have been delivered in any church . . . . yet with their full denominational flavor."

Represented are forty Protestant preachers, nine Catholic, and three Jewish. Included are such great and varied voices as Fosdick, Ironside, Niebuhr, Preston Bradley, Archbishop Spellman, and Rabbi Finkelstein. A tally of the Index reveals that half are local pastors; the others, college presidents, professors, and church officials.

"Best sermons" tend to deal with the subject "Religion's Primacy," which doubtless accounts for one-third of the homilies being in the same vein. Perhaps an anthology of "second-best" sermons would give forth more information on the skills needed to achieve religion's ideals. Or could an editor build an anthology around a full outline of the areas of religion?

To what extent do these preachers reflect the renewed interest in Bible preaching? Analysis finds thirty-three sermons with texts, eighteen of these using the text for the key thought, nine as introduction to the theme, six as literary framework. Six, furthermore, are based on a larger unit of scripture than a text. Thirteen use scripture as illustrative reference only.

For the preacher this volume offers a treasury of thought, inspiration, and homiletic example. The editor, G. Paul Butler, is a former pastor, now religious editor of a New York newspaper. The book is planned as an annual publication.

GERALD E. MAGGART

PRAYERS AND POEMS

By Francis Cardinal Spellman. Scribner's, 1946. 23 pp. $1.00.

Prayers and Poems by Francis Cardinal Spellman voices with fine feeling a consistent lament over the sacrifice of children and youth which war demands, calling America to a rededication of her resources for peace. These lines from "Prayer for Children"

> We do not sense the toll of war, the price
> Man pays for putting faith in force of arms
> Till we have seen war's children and their woe,
> The innocent who reap of Herod's wrath.
> It is the children; they are the lambs of God.
> They are our generation's sacrifice.

and these from "The Risen Soldier"

> We could not free them, who ourselves were slaves;
> We could not teach, who had not paused to learn,
> Nor lead the blind, who had not eyes to see.

suggest their quality of sentiment and expression. And in "America Reborn" the prayer of consecration has these lines:

> We lift again to Thee our nation's soul.
> Behold, we are Thy wheat,
> Nurtured beneath the sunshine of the plains;
> We are Thy grapes from vineyards in the sun,
> And timber from Thy forests;
> Ours are the iron sinews torn from earth's deep breast,
> And oil from her rich arteries.
>
> O God, we build anew and dedicate again to Thee
> The host and temple of America.

BERNARD E. MELAND

THE CHRISTIAN PATTERN

By Hugh Stevenson Tigner. Macmillan, 1946. 80 pp. $1.50.

The author is known to a large circle through a former book, *Our Prodigal Son Culture*. In the present little volume he turns to individuals in our prodigal culture, many of them members of our churches, to give some practical guidance for a pattern of Christian living.

The spirit and purpose of this writing by the minister of the Mount Vernon Heights Congregational Church, New York, are set forth in fourteen paragraphs quoted from "The Southwell Litany" as a preface. "From a low idea of the obligations of our Christian calling . . . . save us and help us, we humbly beseech Thee, O Lord."

"The Christian life is a God-centered pattern of faith and action which can be outlined or indicated by five words. And the words are: worship, thanksgiving, humility, service (or sacrifice), and love" (p. 6). On each of these words, as well as on pride in contrast to humility, the author writes a thoughtful and helpful chapter. As one minister who read it during his summer vacation with next year's preaching always in mind, I find a number of sermon topics penciled on the margin.

WILLIAM A. KEITH

TIBETAN VOICES

By Robert B. Ekvall. Harper, 1946. 63 pp. $1.50.

There is an elemental, primitive quality in these stanzas reminiscent of Pearl Buck's oriental peasant style. And their dramatic form recalls the vivid flavor of Browning's dramatic monologues. These Tibetan voices sound strangely like the faraway otherworldly common talk in "An Epistle Containing the Strange Medical Experience of Karshish, the Arab Physician."

A weakness in several of these verses: the eager proselyting zeal of the Christian missionary is made words on Tibetan tongues. Their strength (and warning to all missionaries): Tibetan converts turn the Christian message into their own superstition. This tiny volume, therefore, should be a missal book for future missionaries.

DRYDEN LINSLEY PHELPS

BIBLE MUSIC

By L. R. Wiley. Paebar Co., 1945. 218 pp. $3.00.

This is an informative and readable presentation of the subject—undoubtedly a labor of love—and a useful, compact, and portable volume of reference for those interested.

For clergymen concerned with the musical problems of the modern church and for organists, choirmasters, and composers of church music, it should prove instructive regarding the original place and function of music in Hebrew worship and, hence, valuably suggestive of a more consistent solution of such modern problems as instrumental treatment of the accompanied psalm or that of unaccompanied treatment of the ritual word.

The book is well divided into twelve chapters, devoted to integral subjects, including the references to music in the Bible, the occasions of its employment, the instruments, singing, secular music, spiritual songs and the Psalms, and a glossary of the many music terms, more or less understood by us today. It is a small work by which congregations as well as clergy might profit.

HARRINGTON SHORTALL

MINISTERIAL COUNSELLING AND PLANNED PARENTHOOD

By Roy A. Burkhart. National Clergymen's Advisory Council, Planned Parenthood Federation of America, Inc., 1946. 36 pp. n.p.

Valuable primarily as a manual for the organization of material familiar to many clergymen and necessary to all is this pamphlet in which one of the nation's best-known clergyman–marriage–counsellors suggests the teaching of birth control propaganda to theological students, pastors, and lay religious leaders in the local church. Arranged in four chapters under two main headings—(1) the history of the Planned Parenthood movement and (2) the opportunity, the aims, and the role of the church in that movement—the author suggests much in information and counselling techniques but gives little specific content for the course, referring the reader to the Federation's book list, etc., for particulars. Dr. Burkhart's approach is essentially sound.

FREDERICK C. KUETHE

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